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*Memoirs of the Life of Thomas Fanshaw Middleton, D.D. Lord Bishop of Calcutta. By Henry Kaye Bonney, D.D. Archdeacon of Bedford—Continued from page 71.*

From Tanjore the bishop reached the Arisunt on the 27th, where he was met by two gentlemen from Trichinopoly, who had pitched their tents to receive and entertain him. He arrived at Trichinopoly on the following day, and having transacted some ecclesiastical affairs, visited Mr. Pohle and his mission. He found the venerable man, his congregation, and his school assembled in the church to receive him. During the two succeeding days a church and two burying grounds were consecrated, and one hundred and five persons, many of whom were officers and soldiers, were confirmed by the bishop. The planning of a church-library for Trichinopoly was another point which occupied his attention. His assistance in the pulpit was afforded here as at other places; on the 3d March he preached twice, and afterwards had a long conference with Mr. Pohle and Mr. Kohlhoff on matters connected with the mission; particularly with the latter, on a subject which he had mentioned at Tanjore; namely, a school for the education of the children of the society's missionaries. The bishop suggested the propriety of admitting native children, and making it a seminary for Christian teachers; thus providing for the instruction of the people, as the country shall become Christian. Mr. Kohlhoff earnestly requested him to keep this project in mind, and assured his lordship that all the children of the society's missionaries would readily embrace the tenets of the Church of England.

On the 4th the bishop ascended the rock; and his attention was arrested by the sound of native music, performed by persons in a procession with the morning offerings of fruit, &c. to the Swamy in the neighbouring pagoda. Descending, he passed the mosque belonging to Wallajah's palace; but saw only the exterior, the attendant Mussulman requiring the party to take off their shoes, which could not be complied with. Afterwards they proceeded to the pagodas at Seringham: they are situated on an island, which is twelve miles in extent, and are thirty-six in number. The bishop and his attend-

ants entered the principal gate of the great pagoda, and observed the enormous door-posts of single stones. The Brahmins displayed all the trapping and jewels of the Swamy, which appeared to be of great value. But that which most attracted attention, was the choultry, with its thousand pillars.

On the eve of the bishop's departure, Mr. Kohlhoff brought him a message, full of respect and regard, from Mr. Pohle, who "expected not to see him again in this world;" and pronounced upon him a blessing. The bishop (according to his own expression) could not but feel, considering Mr. Kohlhoff's character, "that the less was blessed of the greater."

From Trichinopoly the bishop pursued his journey by Nagamungulam to Veeramally, in Tondiman's country, and encamped opposite to a pagoda on a rock, the most beautiful object he had seen in his progress. Here he received some of Tondiman's people. They brought him a plentiful supply of fruit, with a respectful message from their master; who had orders from the governor to take care that every thing should be prepared for the bishop's passage through his dominions. Thence he removed on the 7th, and pitched his tents in a jungle surrounded by woody and rocky mountains. Here the zemindar, formerly the polygar of Tourauncourchy, a neighbouring village, came to pay his respects, and brought the accustomed present. He was a young man of about twenty-two years of age, and had under him seventy villages, all of which he represented as poor and ruined.

The bishop pursued his course to Perambutty, where he was joined by David, a Christian schoolmaster of Tanjore, who came to be his amanuensis. He reached Toombaputty on the 9th, and visited the adjoining village. The houses consisted of cones of thatch upon cylinders of mud, the usual form in that part of the country. Here he received letters from Tanjore, and a present from the rajah of his highness's picture. Through Vellabputty he went to Madura, and saw Timul Naik's choultry, and the remains of the palace, the pagodas, the court-house, and the choultry, ornamented with paintings, of about fifty years' date, representing the arrival of the English. Passing the great rock of Secundermally, Terramungalam,

Verdupettah, and Weypulpettah, he came on the 17th to the banks of the Sartoor, and pursued his journey by Coilpettah to Cayetoor Fort, he passed through a country abounding in Asiatic objects, which, like those already described, attracted his attention.

On the 21st March he arrived at Said Khan's choultry, where three different parties of people waited on him. The first was merely the daroga with a present; the next were Brahmins, complaining of the loss of their pagoda lands, and danger of starvation; and the third, a body of Christians, headed by their native priest, under Mr. Kohlhoff, who presented themselves to ask his blessing and protection. The bishop exhorted them to persevere in the right way, and to bless God, who had called them to a knowledge of his truth, amidst surrounding darkness. They had with them their Malabar psalters, and sung part of a psalm to a well known tune, in excellent time and melody. It was an affecting scene; and the Brahmins, who were in the field, saw all that passed.

On the 22d the bishop reached Palamcottah, where he visited the school, consisting of forty-one children, and the mission-church, built chiefly at the expense of a Brahmin lady, who was converted by Schwartz. The native priest, or the catechist, performed the service in Malabar every Sunday morning, and the military officer read the service in English, and a sermon to the families of the settlement. The children of the school practised the Madras system with more original simplicity than his lordship had ever observed. In the course of his visit, he took an opportunity of recommending to the head of the district the native Christians, who are very numerous in that part. It seemed to be the opinion that they would do well for writers in offices.

After having halted at Nagancheery, he proceeded by Poonamgoodie, near the foot of the False Cape Comorin, a magnificent mountain, but not the last of the Ghauts, and reached Arambooly-Pass on the 27th; and found his camp erected at the bottom of a basin, enclosed by stupendous rocky mountains. The spot was the bed of a tank, then dry. Part of his time here was occupied in reading papers respecting the Romish and Syrian Christians in Travancore, and in receiving a deputation of Christians, lately under the charge of Mr. Kingelturbe, missionary from the London Society. Mr. Everett was at the head of the party. They were in number about eight hundred, and seemed much inferior in manner and appearance to the native Christians of Tanjore. After them came a crowd of natives, being the principal men of twelve villages. This interview ended, he went to see the Lines, (or rather ruins of them,) a stupendous work.

The pass is not two miles wide. The works had been very strong, and were defended by an impenetrable jungle and double ditch. In 1809 they were manned by 30,000 military, and attacked by 4000, all sepoys, who succeeded merely by sending about twelve men to the summit of the rock to the eastward. They sounded a trumpet, and were supposed to be part of a large force ready to pour down on the rear of the besieged, who thereupon took flight. Before this invasion, Travancore [proper] had never been the scene of warfare in the memory of any man living.

By Ordagherry, Nagracoil, Cutchaizy, and Nyaltengherry, through a country abounding in magnificent features, he arrived at Trevandram. Thence, on the 3d of April, he proceeded to Calicootum, Attengherry, and Shatenoor, and encamped in view of the sea; where the Christians and native judges came to pay their respects to him. Whilst he remained in this part of the country, he visited one of the Syrian villages, distant about a mile and a half. He found the houses neat and well built. The Christian judge, who went with him, pointed out one inhabited by the grand-daughter of the person who built the church about fifty years before. In front of the edifice, in the church-yard, stands a lofty cross, to which is an ascent of steps. Before the bishop arrived at it, the kashusha, attended by several persons, came out to meet him, and showed him the church. Lights were burning at the altar. His lordship expressed a desire to see their Syrian books, with which they complied. They were all liturgical; and one contained the office of the mass. Another, which they had possessed about eighty years, was brought from Antioch. The church had a crucifix, and two small altars with crosses, and an *Ecce Homo* in tapestry; and a large part of the wall was covered with inscriptions in Malabar, said to be an account of all the saints, with the dates of their deaths. The bishop inquired whether any service was performed at the cross in the church-yard, and was answered that the office was said there on Good Friday; and that there were processions to it on other occasions. They were anxious to know the cause of the bishop's visit. Upon hearing who he was, that he was the friend of all the Christians in India, and wished to serve them, their apprehensions vanished, and they commended themselves to his protection.

On the 6th of April, the bishop and his attendants arrived at Quilon, and were kindly received by the commanding officer; from whom he learnt, that Joseph Rambar was then the Syrian bishop; that Mar Thomas, who underwent a sort of mock consecration from the dying Mar Dionysius, had died about two months before; and that Joseph had been conse-

erated by a former and legitimate bishop, some years previous to that event. He also learnt, that the Christians who are not in connexion with the Church of Rome, are called the new or separate Christians; and that all of them have, in a greater or less degree, been forced into that communion at different times; which will account for the mixture of Romish rites in their religious services. It was reported, that they had been supplied with books from Antioch within the last fifty years, and would be willing to give Bishop Middleton any thing they possessed; that no person but their bishop had the whole of the Syriac Scriptures; and that the "Gospel of the Infancy" (or St. Thomas's) was still among them. Whilst the bishop was at Quilon, he visited the school of the 80th regiment, and found that it was not conducted on the Madras system, which it much wanted. Afterwards he received a visit from the ecclesiastical governor of the archbishopric of Cranganore, a decrepid old man, said to be of excellent character, who professed great readiness to show the bishop whatever the library contained at Cranganore, and the college belonging to it. The ecclesiastical governor told Bishop Middleton that he had come to Quilon to answer a complaint made by the Propagandists at Verapoli, that he received under his protection churches which properly belong to the Propagandists, and which have revolted. He stated, that all the power which the Verapoli people possess had been acquired by intrigue and encroachment, and that the seceding churches had been cruelly treated. Next came the vicar-general and Father Prospero from Verapoli. After some conversation on the press belonging to the Propaganda at Rome, and the many works which had issued from it, the bishop adverted to the difference that had taken place between them and the church of Cranganore, which they excused, laying the blame on the latter. The bishop, before his departure from this place, requested that measures might be taken for the attendance of all the soldiers at divine service every Sunday; and the commanding officer promised that it should be done. His lordship observed with regret, that the poor Syrian fishermen had had zeal enough to build themselves a church, whilst the English were obliged to perform service in the public rooms, for want of a sacred edifice.

Quitting Quilon in a boat, he reached Aleppie on the 10th, and the next day arrived at Balghatty, the residency, opposite Cochín, where he was received by the judge; and in the evening went over to the town. Here he found some of the principal edifices neglected; the Dutch church was shut up for want of a clergyman, and the school in the fort destroyed.

In short, it appeared that neither religion nor education excited the public interest. He had much conversation with a gentleman who was to be the interpreter between the Syrian bishop and himself, and who gave him an account of the population, of European origin, then at Cochín. It was estimated at a thousand, one-third of which were Protestant: the presence of an English clergyman would reclaim many, who joined other denominations of Christians from necessity: the children were not baptized, and the sick could not receive the sacrament; for they had been without a Dutch minister fifteen years. The town was taken by the English in 1795, but the fort was not demolished till 1803, when it was discovered that, by the treaty of Amiens, it was to be given up to the French. The Dutch church escaped demolition by the interference of the judge. The pure Syrians were represented as not very pure. At Tripoontorah, near this place, the pure and Romish Syrians had their separate services in the same church. Just as the interpreter was taking leave, the arrival of the metropolitan on the other side of the water was announced; and the following morning was fixed upon for the interview between the two bishops. In the evening, Bishop Middleton went to the Jew Town—a remarkable place. The houses were neat, and the streets narrow, but well illuminated, it being the time of their passover. He saw some part of the service, both of the white and black Jews; and afterwards had the opportunity of looking at their books, kept in a closet at the end of the synagogue: the boxes were adorned with crowns of gold, and jewels hanging from them. They had been presents from different rajahs and other persons. He was shown into the house of one of the rich inhabitants, where he saw the paschal supper set out, and covered with a cloth, bearing an inscription from Exodus xii. 42, "It is a night," &c. in Hebrew.

At ten o'clock on the following morning the Syrian bishop visited him, attended by several of his clergy, bringing a small number of Syrian books. He spoke of the desolate state of his churches, and requested the bishop's favour towards them. At the same time he produced a copy of Schaasi Syrian Testament, and said that it was the one used in all his churches. Bishop Middleton mentioned the Philoxenian version, (of which the Syrian seemed to know nothing,) and presented to him the four volumes of White's edition, which he had brought for the purpose. Directing his attention to the Lord's Prayer, Mar\* Dionysius found that it agreed very closely with the other version. A Syriac inscription, written by

\* Mar is the Syrian title for bishop.

Bishop Middleton, was then produced, to be inscribed in the book, purporting that it was presented to Mar Dionysius by Mar Thomas, the first bishop of Calcutta, at his primary visitation at Cochin.\* The liturgy of the Syrian church was the next subject of conversation; and a volume was opened, containing a portion of that used in the Syro-Romish Church; but, as stated by Mar Dionysius, not used in his congregation. Bishop Middleton concluded that it must have once been so used, or it would not have been found in the same book. The Syrian promised a complete transcript of the ritual of his church, and also a copy of "the Gospel of the Infancy." About the latter there was some hesitation, until the bishop assured him that he knew it was not used by his church, and had been sent thither by the Manichees. In his account of the ritual,† he stated that there are in it both Nestorian and Jacobite prayers; the latter of which are in use with him. He acknowledged the seven sacraments, and remarked that children were usually baptized on the eighth day. The attire of Mar Dionysius was very handsome, being formed of crimson satin, with a green velvet mantle over the shoulders; a crimson mitre ornamented with gold was on his head, and a crossier was borne by one of his attendants, whilst another carried a cross of jewels.

On the 15th of April, when he was preparing to leave Cochin, Napthali Rottenberg, the Jew, called upon him with a copy of the Jewish Plates; and the bishop had much conversation with him. He said that they had an account of their arrival in that country after the destruction of Jerusalem by Titus; but that it was lent to Dr. Buchanan, who carried it away with him. They had still among them Maimonides, and several books, of which he promised the bishop a list, in order that he might select such as he might wish to purchase. Before the bishop left Cochin, Archdeacon Loring‡ administered the sacrament to forty persons, and received information, from which he learnt that it had not been administered at that place for twenty years.

On the same day in the evening the party set sail, and on the 16th and 17th proceeded slowly along the coast with light and unfavourable breezes; and on the 21st, Archdeacon Loring went on shore, on his return to Calcutta by way of Madras.

The bishop reached Cannanore on the day following, and landed, in order to li-

cense the church; where he was attended by many of the principal inhabitants, who showed him great respect. From this time till his arrival at Bombay he did not leave the vessel,\* which anchored in that harbour on the 14th of May. The archdeacon and clergy, with the governor's aid-de-camp, came on board to welcome him; and he landed in the evening under a salute, General Cooke, Colonel Griffith, and other gentlemen, meeting him at the pier-head. Hence he was conducted to the government-house, where Sir Evan Nepean (the governor), Sir Miles Nightingale (commander-in-chief), and the members of the council, were assembled to receive him.

On the 20th he had an interview with the Armenian bishop. They had much conversation respecting the Armenian church and literature. The Armenian bishop represented the history of his establishment as beginning in the middle of the fourth century, since which time his church has not undergone any change. The language of the Armenian version is perfectly intelligible to scholars, but is slightly different from the common idiom. He spoke of many books still in manuscript in their language, consisting of history, lives of saints, and even poetry.

Here the bishop held a visitation and confirmation, and consecrated the church.† It had been built one hundred years; but had not been consecrated, though application had been made at its foundation to Dr. Robinson, bishop of London, for the purpose; as appears from Cobbe's account of the church, &c. at Bombay. The reply was, that it required the bishop's presence, and therefore could not be done. The chaplain was directed to open it at once.

During Bishop Middleton's visit, which continued through the whole monsoon, the clergy dined with him every alternate Thursday; and he lived with them on the most friendly terms. He preached thirteen times to attentive and numerous congregations: and his incessant attention to his episcopal duties, as well as hospitality, seemed to produce the effect of attaching the people to their prelate; which was manifested by the great respect that was paid him by the whole settlement.‡

\* In the voyage to Bombay he made himself well acquainted with the Syriac, and read a portion of the New Testament in that language every day.

† It was consecrated 7th July, 1816, and dedicated to St. Thomas.

‡ Soon after the bishop's arrival, he had a visit from Moulla Ferose, the learned Parsee. The conversation turned principally upon the ancient language of Persia; and it appeared plainly to the bishop, that the Pehlevi was nearly allied to Hebrew and Chaldee. The Moulla was very learned in Pehlevi, and be-

\* The book is now deposited in the Syrian bishop's library.

† He called his liturgy, *Liturgia Apostolorum*.

‡ Archdeacon Loring accompanied the bishop on his visitation.



The rain was now almost incessant; so that, with the exception of a visit to Elephanta before the monsoon, and another to Tannah at the close of his visitation, he saw nothing of the adjacent country. His excursion to the latter place, in the island of Salsette, was made in the beginning of September, where he was received into the judge's house, in the capital of the island; and there met, amongst other persons, with Mr. Sharpe, who had resided in Persia, whither he was on the point of returning, as surgeon to the residency at Bushire. He offered his services in that country to the bishop, who gave him a commission to procure for him Syriac manuscripts of the *Horreum Mysteriorum* of Greg. Bar Hebraeus, and the *Liber Apum* of Solomon, bishop of Bussora. Mr. Sharpe thought it not unlikely that he might procure them from the convent of Echmiatzin, near Mount Ararat, where he had seen a large quantity of manuscripts on various subjects.

Having spent his time at Bombay with benefit to the Christians under his charge and satisfaction to himself, he went on board on the 17th of September, including in his party Archdeacon Barnes, whom he had invited to accompany him to Calcutta. The vessel touched at Goa, where he was honourably received by the governor, and conducted to the convents, the cathedral, and other places of interest to persons on their travels. He had expected to find some books of value in the libraries, but was disappointed. The city, however, was not without objects worthy of attention. From the viceroy he received information respecting Old Goa. It once contained 300,000 inhabitants, but is now deserted, except by the different orders of the religious; and had been depopulated, partly by the climate, and partly by the inquisition, now happily abolished.

On the 23d, the bishop, Mrs. Middleton, and the attendants, re-embarked, and landed at Cannanore on the 30th, where he inspected the school, and held a confirmation. The persons who received that rite on the present occasion, added to those who were confirmed at other places in the visitation, amounted to one thousand. After having made an excursion to the house of Mr. Wilson at Dermapatam, he proceeded to pay a second visit to Cochin, in order to have another interview with the Syrian Christians.

ing asked the names of many things, he gave words, of which the bishop could generally have guessed the meaning from that resemblance. The Zand appeared to be totally different, and to be rather of the Sanscrit class of languages; but many traces of both of these are found in the present Persian, which indeed is for the most part a compound of the two.—MS. note.

He landed at that place on the 4th October, and the next day went to the synagogue of the white Jews. He found, that according to their chronology, that was the year of the world 5577, and the 13th of the first month. The exodus was A. M. 3129. The white Jews had been removed to this place from Cranganore 303 years, at the time when the bishop saw them. They follow the customs of the Portuguese Jews, but have their books from Amsterdam. They say that they are from the kingdom of Judah, and that they left the Holy Land after the desolation of Jerusalem by Titus. The bishop received a promise from them of a present, containing a Jewish ritual, their service for the fast of the desolation of Jerusalem, and an almanack. In the evening, he obtained information of the manner in which the transcription of the Syriac ritual was proceeding, and learnt that the transcribers (Syrian *catenares*\*) had been retarded by a permission given to the priests to marry. This proceeding originated with the resident, who had offered a premium to those who should abandon celibacy. The Syrians, considering celibacy as essential to the clerical character, hesitated to give their daughters in marriage to the *catenares*; but their scruples were gradually giving way.

At the close of the following day, the bishop, walking by the water side, came to a small oratory,† in which a solitary worshipper was engaged in his devotions, and seemed to pay little attention to him or his companions till he had finished. The oratory was made of wood, with a *cajan* roof, about ten feet by six, with a large crucifix at the further end, said to have been brought from Verapoli, constructed by this old man, with the assistance of some others, for the purposes of daily devotion. There were three small

\* The title of the Syrian priests.

† This account will readily bring to the memory of the reader the passage of Scripture, Acts xvi. 13. wherein is related, that "on the Sabbath the converts to Christianity went out of the city by a river side, where prayer was wont to be made." The word *προσευχη* here translated "prayer," has been differently rendered by some commentators, and taken to signify "the place of prayer;" and Sehleusner has given the preference to this mode of interpretation. Sic legitur in N. T. Acts xvi. 13. *Ἐξήλθομεν ἔξω τῆς πόλεως παρὰ ποταμὸν οὗ ἐνομίζετο προσευχὴ εἶναι*: egressi sumus ex urbe ad fluvium, ubi ex antiquo instituto pro-seucha erat. A learned friend, to whom these memoirs were shown in manuscript, speaking of the resemblance between the Indian pro-seucha and that recorded in Scripture, observed, that the Jews were wont to seek retired places for devotion, out of the walls of a city, to avoid the notice of the heathens; and they chose them near a river, probably for the sake of performing ablutions.

lights burning upon an iron rod dependent from the roof. The devotee told the bishop he was sixty years of age, and on Sundays went to church.

On the same evening the priest of the white Jews called, and presented the two books which the bishop wanted. A conversation took place on the subject of the black Jews, and particularly whether they had any language, or the remains of any preserved in single words, unintelligible to the white Jews, or Malabars; he thought they had, and the interpreter, who was present, was of the same opinion. In the meantime the black Jews came in, with some of their books. His lordship tried them upon this question for some time; but they persevered in maintaining that they called every thing by the same name as others did; and that as to any language which the interpreter did not understand, it was only Hebrew. He then asked the names of many things, and their replies accorded with the Hebrew of Scripture. They profess to have been in India longer than the white Jews, though, in their attempt to prove this, they made themselves only of the same supposed standing in that country. Their statements were much confused; and they affirmed, that all that was known of them, is contained in a record of 200 pages; of which there is no copy. It probably embraces nothing that has not been repeatedly examined. The bishop purchased of them a small Hebrew MS. containing a portion of the Pentateuch. These Jews, though called black, are as fair as the Malabars, and perhaps as fair as the Abyssinians. Inquiry was made, if they knew any thing of the Falashes;\* but they had never heard of such a people.

On the 7th the bishop proceeded to Tripontera. The church at this place is sixty feet by twenty, and was built by the Romish and Old Syrians conjointly—the nave by the former, and the chancel by the latter. The chancel in these churches seems always to be vaulted, and semicircular in its eastern termination. The ceiling of this part is in small square compartments, which are in some instances coloured; and the roof of the nave is pointed, and generally covered with *caján*. The Christians are in number about 800, consisting of Romish and Syrian; but the former are the most numerous. There is one small school for Malayálim, taught by a person of the Romish church.

The bishop next went to Curringacherá, and afterwards to Burnloe, belonging to the rajah of Cochin, where he dined. In the evening the *catenares*, who had been directed to attend, came in, and were joined by four laymen. The conversation lasted for two hours and a half;

and to questions which the bishop had prepared, they gave answers which were recorded.

On the 8th, he continued his excursion to Moluntoorty, or Molundurté, so often mentioned by La Croze; and then to Condenaad (Condanada), where he received the present of an old book of hymns, said to have been brought from Antioch. They requested the bishop to give them a book in return, and wished him to build them a cross, which of course he declined. Thence he visited the celebrated Oadiampoor (Diamper), which is entirely Romish, and returned to Balghatty by water.

On the 9th of October, George, the *catenare*, whom the Syrian metropolitan had directed to attend him during his visit, gave the bishop further information respecting his church, and impressed his lordship very favourably with his knowledge of such matters, considering the disadvantage of his education. When he had retired, the Romish *malpan* came to pay him a visit. He was at the head of a seminary at Calipuum, near Cranganore, and brought with him two vicars, one from Oadiampoor. He promised the bishop two Syriac grammars, which he afterwards sent, and desired in return a copy of the new Syriac Gospels, which he had lately seen, and wished to possess.

On the next day he left Balghatty in order to visit Augamallee, and despatched a messenger to order the service at eight o'clock at Aganarumba. Their canonical hours are from six in the morning to twelve o'clock. The church at this place suffered from Tippoo's invasion in 1791. The bishop reached Aganarumba in time for the service, and was received with the music of the country, and a great concourse of people. The service being ended, he went to the *catenare's* house adjoining the church, and found him to be a man of some learning, who possessed several MSS., with which he was not disposed to part. He was disappointed in his expectation of what he should meet with at Augamallee, and returned again to Balghatty.

From Balghatty he proceeded, on the 14th of October, to Coteaum, to visit the metropolitan, and landed amidst a multitude of *catenares*, and went to the seminary, where the Syrian bishop received and conducted him up a narrow staircase into a room, in which, notwithstanding the crowd of persons assembled, he held a conversation for two hours. He afterwards went over the seminary, saw the other bishop from Chawgaut (Mar Philoxenos,) and then proceeded to the church, which is a large and good building. Here George presented to him a Syriac MS., containing hymns, psalms, and a treatise on the Trinity, in return for a palanquin which his lordship had given him.

\* See Bruce's Travels.

The bishop and his party slept that night in a boat, and the next day reached Aleppie, where he met Mr. Norton, a church missionary, who had been educated, with some others, by Mr. Scott. He appeared to be invested with extraordinary powers in regard to the Syrians, and told his lordship that he had issued an order or notice to the laity to pay their dues more regularly to the *catenares*, which had been attended to; and that the metropolitan had given him leave to preach to the Syrian churches, as soon as he should have made some progress in Malayalim. It was the opinion of the bishop that he ought to proceed with the utmost caution, for it appeared easy to divide the Syrians, and then the result might be very different from what was expected.

This gentleman and Mr. Walcot, whose business, as a deputy conservator of the forests, led him very much into the hills, gave several interesting particulars of the country; and stated, that the mountaineers are a wild race, whom it is difficult to approach, as they avoid all intercourse with Europeans, and hide themselves. Their mode of dealing is by barter; laying what they wish to dispose of in a well known spot, and taking away what is left in lieu of it. The sagacity of the elephants is very conspicuous. Mr. Walcot had seen them feeling their way with the branch of a tree in their trunks, to prevent their falling into pits. The bigotry of the Brahmins in this part of Malabar surpassed any the bishop had heard of. Near some of their temples they have a path for themselves, and another for the Coolies, &c. A traveller being overtaken by a storm, had sought shelter in a pagoda where a quantity of rice was deposited. His presence was said to have made this unclean and useless, and he was required to pay for it, but refused.

On the 16th the bishop and his companions went on board the *Aurora*, and sailed for Colombo, which they reached without any remarkable occurrence during the passage. He landed on the 21st of October, and was received by the governor, Sir Robert Brownrigg, and his staff, on the pier, under a salute of seventeen guns, and proceeded in palanquins to the king's house.

On the following morning, having gone with the governor round the cinnamon garden, he received the civil and military gentlemen of the settlement, and afterwards conversed with Mr. Armor, Mr. Christian David, and Mr. Pereira, all of them Protestant teachers, much patronized by the governor and clergy.

The attention of the governor was unremitting, both in exhibiting whatever curiosities were in his collection, and in introducing to him the characters most worthy of notice; among others, George

Naderis de Silva, the converted Bhuddist priest, a man of uncommonly intelligent appearance. He read to the bishop a portion of a Cingalese and also of an English book, in which he had made some progress. From his way of reckoning, the Bhuddish era seemed to date from about 500 years before the Christian, which will make Bhoud contemporary with Pythagoras, according to the received opinion.

As soon as this interesting character had left him, he had a visit from all the principal natives. One of them had a son in England, who was educating at the university, and was to go out as a clergyman. After these came Theophilus, a Mahometan convert; Petrus Panditty, and one or two others. The bishop particularly explained to Theophilus that the Koran, though Mahomet professed to come with a revelation from God, tells us nothing new, except what respects Mahomet himself; a strong presumption that he had no divine commission. The interpreter made him perfectly acquainted with this argument, from which he seemed to derive much pleasure.

During his visit the bishop went with the governor and his party to see the Bhuddist temple at Callangcabash, seven miles from Colombo. The way was by land, till they came within a mile of the temple, when boats were ready to receive them, and they proceeded up the Callany. The temple is a building of no striking appearance, resembling a house. The priests received them, dressed in yellow gowns, having the right arm and shoulder bare, as is seen in the figure of Bhud. The image was fixed against the wall in a small room, having a table before him with flowers upon it. On the head is something like a flame issuing, which the priests call a head leaf: the face is round and unmeaning, but intended to express abstraction. This figure was said to have been made 400 years, and the temple to be very much older. In an adjoining room is another figure of this idol, in a similar position, sitting cross-legged, but with a face rather expressing sloth and voluptuousness. At the back of the temple is the *daguba*, a large building, said to contain parts of Bhud; some in the top, some in the middle, &c. In the front of the temple is a room, where the priests read the *Bana*; that is, preach; and near it are some old stones, on which are engraved grants of land, &c. One of these inscriptions was sung by the priest, and the bishop afterwards saw a translation of it. On one of the external walls a curious legend was painted, of which his lordship afterwards received an account.

He visited the Wesleyan mission. They were printing our Lord's discourses, the miracles, &c. in Cingalese. The Malabar school, founded and supported by lady

Brownrigg, and the seminary for Cingalese, also attracted his attention; and he called at the house of George Naderis, who showed him some of his Birman curiosities, particularly a zodiac on silk, drawn by the Birman king.

On the 29th his party attended on him to Mount Lavinia, the governor's country house. About a mile short of it is a large Christian village of Galkrese, where the governor at that time was building a church. On the day following, having visited the military and orphan schools, he dined with the governor; and after many expressions of esteem and regard, took leave of him at the pier, and embarked.

This visit to Ceylon the bishop declared was one of the most gratifying circumstances of his life. He found it an island highly gifted by Providence, and wholly possessed by the British crown, rapidly advancing to civilization and Christianity under the fostering care of a governor, who appeared to have no other wish or principle of action but the temporal and eternal happiness of the people committed to his rule. Here persons talked of diffusing knowledge and religion with as little reserve as they do in England.—Schools were established, churches were built, books were disseminated, and converts made, and all without a syllable being uttered about alarming the natives. Two or three such governors in succession would Christianize a great part of the island. The people seemed to be of a different character from those on the continent, in having more of confidence and cheerfulness, arising probably from a better acquaintance with Europeans. The bishop particularly observed, in going to Mount Lavinia, that the people at their doors, instead of gazing upon the party with a vacant stare mixed with apprehension, welcomed them with smiles, and seemed to recognize the governor as a friend.

The Cingalese have the distinction of caste among them, but it has nothing to do with religion. The Buddhist priest is taken from any order of men indiscriminately, and all that is required is a suitable education; but, politically, the distinction of caste is carried to the utmost excess. In the schools, and even at church, the Vallales and the Challias will not sit together; and the lower classes are not permitted either to wear the comb, to tile their houses, or to have the tom-tom beat at weddings. Aristocracy is no where so intolerant as in Ceylon. The governor intimated to his lordship, that he should strongly recommend to the crown that this island should be placed\* under the jurisdiction of the bishop of Calcutta.

\* This was afterwards done.

Bishop Middleton thought that episcopal superintendence, and the discharge of episcopal functions in this part, would certainly be productive of great benefit. The natives have evidently a natural bias towards order and rule; and if they perceived that there was a power which could ordain clergy, consecrate churches, and confirm youth, and in general exert authority, the scales would clearly turn in favour of the church. The clergy and missionaries of all persuasions, except the Americans, who are Puritans, called upon the bishop. The missionaries attend the service of the church, and were present when his lordship delivered a discourse that was afterwards published. Here he laid the foundation of a committee of the Society for Promoting Christian Knowledge, in addition to the committee which he had already established in the three presidencies.\* His lordship, Mrs. Middleton, and his attendants, returned to Calcutta, where they arrived on the 10th of December, and on landing, were received with marked attention by the clergy.

(To be continued.)

For the Christian Journal.

#### Interior of a Parish.—No. V.

THESE communications will vary, as was proposed, according to circumstances, facts, and incidents, founded on personal acquaintance in the parish. I shall in this give you the account of an ordination as witnessed lately at one of our churches. The Lord was graciously pleased, I humbly think on this occasion, to manifest his presence by an abundant out-pouring of his Holy Spirit.

It took place on a week day. A very respectable number of the inhabitants residing in the immediate vicinity and neighbouring country were assembled together. The occasion was at least here quite unusual, and therefore displayed one of the most solemn scenes that in our village ever had before been recollected. There were convened at this pleasing ceremony the bishop, five

\* The Society for Promoting Christian Knowledge, at the time of the bishop's arrival in India, were as active to disseminate Christianity in the East as their means and information afforded; but the appointment of Dr. Middleton to the see of Calcutta, opened a field for greater exertion; and the establishment of these committees enabled them to ascertain with greater accuracy in what manner their efforts might be beneficially extended.



presbyters, and a deacon, besides the candidate of the Episcopal Church; together with three ministers of other denominations. At eleven o'clock, the usual hour of morning worship, the services commenced, and there was by this time quite a considerable assemblage for a country congregation.

Of the effect which this solemn ceremony produced, you may derive some idea, when I inform you how devoutly and seriously each individual present seemed to enter into the spirit of the ordination. Morning service, as is customary, was performed, and a sermon preached; during which, the candidate rose to receive the remarks that were particularly addressed from the pulpit to himself. All seemed to be of one mind, as if overawed or arrested as it were at one point: the attention was riveted, and the glory of God shone round about, illuminating their minds and directing every vagrant thought towards that love and duty which is the great object of the Christian minister to teach. The candidate for ordination was now standing in the presence of the whole congregation, whose placid countenance and humble manner showed how much he was affected by the remarks, and how important were the obligations. At length he was led forth by the hand of a presbyter, who was to present him to the bishop.

And now had the ceremony commenced with—"Good people, this is he whom we purpose, God willing, to receive, &c." "Yet if there be any of you that knoweth any impediment"—No person stirred—not a voice was heard; and the service was resumed by the venerable bishop in a firm, pathetic, and solemn manner.

You cannot have a due impression of the imposing effect which all these circumstances taken together had upon the congregation: but when you reflect that there were many of other denominations, as well as of our own congregation, that had never seen, for an Episcopal ordination in a village does not frequently occur; that many strangers had met together, and of Christian friendship, to behold this solemn ceremony; that all these united together in prayer before God in our most solemn

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ordinance; that here the people beheld the pastor who was to be specially appointed over them; and at length saw him rise from his seat, on being addressed from the pulpit, in an affectionate and feeling manner, charging him with the necessary responsibilities of the station, the care of the souls of the flock, and the awful judgments which must attend upon all neglect;—when these things are presented to your eyes, will you not exclaim with the prophet, What hath God wrought? Yes, truly, you must confess this is a picture which may be imagined or felt much better than described. The people here felt it, and God knows, I sincerely believe, how much I felt the warning. The words of the prophet Ezekiel, at this moment, rush into the mind, and carry with them an infinite weight and importance; where he says, "If the watchman see the sword come, and blow not the trumpet, and the people be not warned; if the sword come, and take any person from among them, he is taken away in his iniquity; but his blood will I require at the watchman's hand. So thou, O son of man, I have set thee a watchman unto the house of Israel; therefore thou shalt hear the word at my mouth, and warn them from me. When I say unto the wicked, O wicked man, thou shalt surely die; if thou dost not speak to warn the wicked from his way, that wicked man shall die in his iniquity; but his blood will I require at thine hand." No human effort surely can be competent to sustain this charge; but let us apply for the guidance of the Holy Spirit; let our strength be from above. In the arm of the Almighty we are made strong, and as a wise Lawgiver he will not impose a burden on his subjects beyond what they are able to bear.

The pause was a solemn one, when the congregation were "desired secretly in their prayers to make their humble supplications." A breathless stillness prevailed throughout the church. Every individual was motionless for more than the space of a minute, and all eyes were bent downwards in profound anxiety and devotion. Not a finger could then have moved unnoticed, nor a pin have fallen on the floor

without being heard: till the bishop again interrupted the silence with, "Come, Holy Ghost, our souls inspire, and," the responses loudly echoed, "lighten with celestial fire, &c."

A prayer then is put forth to God for his goodness in appointing diverse orders of ministers, and for the prosperity of their labours in all parts of the world. Taken all together, there can be no ceremony more imposing or more solemn than the ordination service. The hands of the bishop and presbyters finally were laid on the head of the candidate, and thus was the second order of the ministry conferred according to primitive and apostolic usage. "Take thou authority," as did Barnabas, and Saul, and Timothy, and Titus, and were deputed on special messages which were pointed out to them by the Holy Ghost. The various texts upon this subject, collectively taken, will necessarily lead to this conclusion.

The scene was deeply affecting to us all, and there is every reason to believe will be a memorable one, and that much good, by divine direction, may be the result. It has undoubtedly been the means of riveting more intimately the affection and interests of all parties. Many observations which since have been made, tend to confirm the same. Congratulations were bestowed by all around before quitting the church; wherein the distinctions of religious opinion seemed to have been forgotten or suspended; and all views concentrated in the prosperity of the church, and the glory of God.

Q. E. D.

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*For the Christian Journal.*

*Review of "Sermons by BENJAMIN MOORE, D. D. late Bishop of the Protestant Episcopal Church in the State of New-York."*

(Concluded from page 51.)

"THE advocates of immorality and disorder may strive to abolish the institution of the Sabbath, the order of priesthood, the regular instruction of the people from the sacred Scripture, the administration of the sacraments, as incentives to virtue and piety; in a word, the whole system

of Christianity. But surely every friend to the well-being of human society, and much more, every considerate person who looks forward to a future state of existence, will bless God, that times, and places, and persons, are appointed expressly for the purpose of extending the salutary influence of the Gospel among all ranks of people. It is religious principle alone, which affords good security for the virtuous conduct of men in every station of life: it is this alone which yields support in the hour of affliction, and spreads serenity over the bed of death. Let me then, without the imputation of presumption, boldly assert, that those persons are public benefits; that they deserve the encouragement and support of the community at large, whose constant employment it is to call the attention of their brethren to the leading doctrines of our holy religion; to explain and enforce the duties which they owe to God and man; to impress them with an habitual sense of the constant inspection of the Almighty, of the necessity of holiness in order to obtain his favour, and of the awful solemnity of a future judgment, when every man must receive according to the deeds done in the body. These are, in truth, eminent advantages. Happy are the people who are provided with the means of instruction; who, by devout attention, are brought to know these things, and by God's grace are inclined to do them." Page 121.

The above is a specimen of the author's mode of defending the institutions of the Christian religion; and in dissertations from the pulpit we know of none better. It is the use of that kind of arguments which are most likely to produce conviction with the great mass of hearers. We judge of the excellence of a thing from its good effects; and the blessed effects of the Christian religion, in all ranks of human society, are among the strongest proofs which can be adduced for its divine origin.

In the following, the bishop confined not himself to the defensive: a single blow disarms and prostrates every enemy.

"Let the scoffers of these last days seriously examine their own hearts. What is the primary cause of their infidelity? Is it a sincere desire to discover and adhere to the truth? Do they not rather hate the light, and refuse to come to it, because they are conscious of doing evil, and of having no intention to repent? Dreadfully aggravated will be the misery of that inconsiderate mortal, who despises the bless-

ings of the Gospel, and debases himself with the vices of an ignorant heathen. Better would it have been for him, never to have heard the name of Christ, than, after he has known it, to trample under foot the Son of God, and turn from the holy commandment given him." P. 122.

It is the declaration of our blessed Lord, ever to be borne in mind, that "men love darkness rather than light, because their deeds are evil." There is no such thing as *honest* unbelief—all the infidels in the universe are the same. A corrupt heart, a guilty conscience, an unholy, if not a vicious course of life, darken their understanding, and shut out every illuminating ray of divine revelation. And till they are made sensible of this truth, the most powerful arguments make no impression upon their minds. To rivet upon the soul of the unbeliever, therefore, a conviction of sin, can be the only sure means of his conversion.

We give one extract to show the boldness with which the bishop, notwithstanding his accustomed mildness, reproved vice.

"What indeed is a fashionable life of pleasure, although exhibited under all the advantages of modern refinement? Will it bear the severe inspection of the eye of reason? The piece presents a variety of characters; but they are too generally of the insignificant kind. How little do we see of useful reading, or improving conversation? How little of the sincerity of true friendship? How few of the tender offices of benevolence and charity? How little of useful industry and domestic attention? Instead of these, what loss of time in idle ceremony! What abuse of language in unmeaning compliments or malicious aspersions! What perversion of taste in fantastic ornament! What waste of treasure in trifling sports! What loss of health of body, and innocence, and peace of mind, in gratifying the intemperate cravings of pernicious play? Nor are the worshippers of mammon more excusable. Why will they die for things which cannot essentially profit them? Will all their acquisitions afford sincere and permanent delight? What does it profit a man to gain the world and lose his soul? Better to be overwhelmed with poverty and all its attendant distresses, than feel the worm that gnaws at the heart of guilty greatness, though surrounded with all the troublesome pomp and tinsel show which wealth and power can afford." Page 143, 144.

When we reflect that these discourses were written for a meridian where almost every amusement and every indulgence are thought by many to be innocent and harmless, and where an inordinate thirst for accumulating wealth is a too prevailing spirit, we cannot sufficiently admire this courage of the ambassador of God.

That the Gospel prescribes *conditions* of salvation, that the ordinances are among these conditions, and that they are indispensable requisitions upon all, is thus brought to a point where evasion becomes impossible.

"Whenever the will of God is clearly ascertained, it is our indispensable duty to yield a ready obedience to all his commands. Has he, then, commanded us to keep his Sabbaths, and to reverence his sanctuary; to be baptized with water, for the remission of sin, in the name of the sacred Trinity; and to commemorate the precious death and sacrifice of Christ in the holy communion? And will any weak and sinful mortal presume to dispute the authority of Almighty God? Can we have any right to claim his mercies, while we live in disobedience to his most positive injunctions? Let us suppose ourselves called to the bar of judgment, to give an account of the deeds done in the body. Let us imagine that we hear our merciful and righteous Judge inquiring, 'Have ye sought the kingdom of God in the way that was pointed out by infinite wisdom, walking in all my ordinances blameless?' Could we lift up our eyes without terror and confusion, and say, 'No—we considered them as matters of little importance: we chose to pursue our own way, without submitting to the guidance of another: we have not so much as attempted, or even wished, to fulfil *all* thy commands, but have complied with those alone which appeared to *us* worthy of regard?' How equally absurd and impious would such language appear in the mouth of a redeemed sinner? Eternal life is the *gift* of God, and he has a right to do what he will with his own; to prescribe the terms of salvation, the mode of admission into his heavenly kingdom; and to insist upon our compliance with the conditions, in order to obtain the blessing." Page 155.

But after thus strenuously maintaining the indispensable importance of the ordinances of the Christian Church, due care is taken to guard against dependence upon them alone, destitute of a renovated heart.

"The Sabbath, and the sacraments of

baptism and the Lord's supper, are simple and significant institutions, deriving their authority from the express appointment of God, and therefore obligatory upon all Christians. But here we must be careful to make a necessary and very essential distinction between true religion and the outward signs of it. God is a spirit, and only in spirit and in truth can be acceptably worshipped. What *he* has united, let not ignorant and helpless mortals presume to separate; but let us ever remember, that external ceremonies, though indispensably requisite, are of no significance in the sight of God, unless they are performed with pious intentions; that they produce not the due effect designed by heaven, unless they promote those qualities which are of eternal worth and importance—integrity of heart and purity of manners." Page 161.

#### And again :

"Human nature has been always the same—in all ages, men have been actuated by the same passions. In many parts even of the *Christian* world, the religion of Jesus Christ—so pure, and plain, and simple in its original form—has been corrupted by numberless rites of frivolous superstition; upon a rigorous compliance with which, the people have been taught to place too great a dependence. And even among ourselves, who acknowledge the futility of such opinions and practices, is it not frequently to be observed and lamented, that persons forget the moral duties of meekness, benevolence, and candour; and indulge themselves in pride and censoriousness, merely because they can say with truth, 'We are strictly attentive to all the *forms* of our religion?' Only to mention such absurdity is a sufficient reproof. The genuine effect of the Gospel is *humility*; it is full of mercy and good fruits." Page 163.

In the sermons for Whitsunday, the operations and effects of the Holy Spirit are very fully illustrated. They discover the most correct views upon this subject, without either enthusiasm on the one hand, or distrust of the extent and sufficiency of divine grace on the other. We shall confine ourselves to two extracts to vindicate this assertion.

"We are not to condemn all those, as absolutely destitute of the Spirit of God, who are not able to ascertain the time and place precisely, when this celestial Visitant took possession of their souls. Spiritual impressions may perhaps sometimes be made in such a manner, that we can certainly distinguish them to be of divine original; but they are seldom so strong and evident. In the works of *grace*, like

those of *nature*, the operations of God's power are commonly silent and gradual. From the *effects* alone, we judge the *cause*—from *these*, we conclude that God is certainly there, though we cannot presume to fix upon the moment when he began to operate, or explain his mode of operation. He brings the fruits of the *Spirit* to perfection, as he does those of the *earth*, by *imperceptible degrees*. The first principles of spiritual life are, no doubt, frequently communicated in childhood: our church supposes this to be done at the time of baptism. From this important period, if religious instruction be well applied, and the means of grace duly attended to, the Christian gradually advances; he is abundantly supplied with food; he proceeds from strength to strength; he grows in knowledge and in virtue, till, at length, he is filled with all joy and peace in believing, and with the blessed expectation that there is laid up for him in heaven a crown of glory that fadeth not away." Page 254.

"*That Spirit* which wrought such stupendous works in the days of old, is still awake, and sufficiently powerful—is still operating wherever the sound of the Gospel is heard. *He* who touched with remorse the heart of the abandoned Felix, and entirely softened and converted the cruel persecutor Paul, may still reclaim from the error of his ways the transgressor who now appears to be dead in trespasses and sins. Wonderful are the vivifying powers of this sacred Spirit! It searches the inmost recesses of the heart; it changes the heart of stone into one of flesh; it renovates the soul, by altering our principles, our dispositions, and our practices; to say all in one word, it changes the polluted sinner into a pure saint." Page 268.

More numerous citations of equal merit might be made, and upon every subject to which we have adverted in our prefatory remarks; but we flatter ourselves that those now given are sufficient to furnish the reader with some idea of the superior value of these sermons. Imperfections, like all human compositions, we admit they possess—verbal inaccuracies are to be met with—and in many instances their want of method, and systematical arrangement of the subjects upon which they treat, is a defect to be regretted. All this, however, detracts nothing from their main excellences: they are a rich boon to the American Church and to mankind: and we think ourselves not extravagant in venturing the prediction,



that they will survive the changes of time; be read for ages to come, and that thousands yet unborn will bless God that such sermons have been given to the world.

For the Christian Journal.

*Review of "A Discourse delivered before the New-York Protestant Episcopal Missionary Society, in St. Paul's Chapel, January 15, 1826. By the Rev. CORNELIUS R. DUFFIE, Rector of St. Thomas' Church, New-York."* Pp. 30. T. & J. SWORDS.

A highly laudable and useful association, under the name of "The New-York Protestant Episcopal Missionary Society," besides employing other efforts in behalf of our missionaries, has a preacher appointed, and a sermon delivered, annually, for the increase of the funds devoted to that excellent purpose. Of this society it may justly be said—"in the managers of this, and its sister institutions, the church has a few, a determined and faithful few, to whom belongs the praise that they are seen to be ever and ardently interested in her cause."

The reverend gentleman who last officiated as the pleader of this society, has done ample justice to his subject, and has treated with great eloquence, and indeed with much novelty, topics which have of course been discussed times almost without number. And from the value of his remarks, and the supreme importance of the cause he pleads, we are induced to extract pretty largely from the discourse. His text is—

"It pleased God by the foolishness of preaching to save them that believe."

"The foolishness of God is wiser than men."

"1 Cor. ch. i. part of 21st and 25th verses."

His division is threefold:—

"First, What is it *from* which it hath pleased God to save them that believe?

"Secondly, What is the mode which he has seen fit to adopt and sanction for that end?

"Thirdly, What are the means upon which he relies for carrying it into effect?"

Under the head of the evils "*from*" which God would have men to be saved,

we have the following just and beautiful observations:—

"Whatever mischief has been wrought by the folly, by the pride, or by the passions of men—whatever ignorance of God, of themselves, and of their duty, there is exhibited among them—whatever misery there is experienced in this short and uncertain life—whatever fears are suspended over the awful hour of dissolution—whatever punishment there is denounced beyond it, in the untried scenes of a long hereafter; these are all but the fruit of sin; the guilt, and the dominion, and the consequences of which, God, in the mission of his Son, has interposed to do away.

"From those vain and distracting pursuits which divert the views of men from the true end of their being; from the sorrows under which they groan, the cares by which they are oppressed, the crimes which deface their character: from that sense of guilt which drives them to cruel offerings, to senseless superstitions, to absurd and impious rites, to propitiate the favour of an offended Deity; from the apprehensions which overwhelm the bosom of the penitent, and the darkness which shuts out God, and represses the aspirations of the spiritual mind; from the awful forebodings of despair, from the sentence of condemnation and of wrath, from the dreariness of eternal death; from these it hath 'pleased God to save them that believe.'"

"It is to the blessed Gospel that we are indebted for those assurances which dispel the mists of the present, and irradiate our future path; it is the Gospel which makes certain that this earth is not the home of man; that this scene, so full of disappointment and weariness, comprises not the whole of his existence; that death is not the extinction of the immortal spirit; that the grave, the dark and dreary grave, bounds not the visions, the bright and ethereal visions, of human hope."

His next head is peculiarly excellent, pregnant with sound views; and "contains (as our articles say of the homilies) wholesome doctrine, *necessary for these times.*" Arguments, of this powerful stamp, in behalf of correct church principles, are invaluable, not only as aiding and giving prominence to the missionary cause, but as promoting the general welfare and good order of the body of Christ. From this part therefore of the discourse we shall make ample quotations.

"And if now, my brethren, we advance to the second question connected with this subject, How this Gospel may best be com-

municated to men, or impressed upon them? the text will furnish an authoritative answer. 'It pleased God by the foolishness of preaching to save them that believe.' This is the mode suggested by the wisdom, and sanctioned by the will of God; and though human wisdom would perhaps have devised some other way, and though human policy may seek to effect this end by other means, yet we can have no hesitation in asserting with St. Paul, 'the foolishness of God is wiser than men.'

"It was the commission of our Saviour to his apostles, and in them to their successors, 'Go ye, and make disciples of all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you: and lo! I am with you alway, even unto the end of the world.' And again, according to St. Mark, 'Go ye into all the world, and preach the Gospel to every creature: he that believeth and is baptized shall be saved, and he that believeth not shall be damned.'

"In every part of this commission the personal agency of the ministry which he instituted is contemplated and kept in view—in going—in making disciples—in preaching—in baptizing—in teaching: and to this ministry, thus personally acting, offering to all men the Gospel and its ordinances, and receiving from all their adhesion or their refusal, to be registered on high against the judgment of the last day—to this ministry, addressing men in this responsible character as ambassadors for Christ, and to it alone, is the promise given of his perpetual presence to the end of time."

"My brethren, this is the best, because the divinely appointed mode of extending our religion and of saving our fellow-men. All besides are merely helps, and as such are to be considered, and as such to be employed. And it were sincerely to be regretted, if, losing sight of this, or giving to it but a small portion of their resources and of their regard, Christians should bestow all their praise, and accumulate all their wealth upon any other mode; giving to that an actual, though not perhaps an acknowledged preference over the one which Christ has appointed. 'It pleased God by the foolishness of preaching to save them that believe:' that which he preferred, we ought also to prefer: and because 'the foolishness of God is wiser than men,' and because the plan which he has appointed has the promise of success, we should ever give to the promotion of this our chief solicitude, our largest bounty, our most assiduous and persevering exertions.

"The Bible is indeed the storehouse of celestial knowledge, the treasury of religion, the armoury of faith, the golden de-

pository of truth. To give the Bible to all is our bounden duty; but when we send it among men, unaccompanied by the appointed teacher, what might have been foreseen from the natural indifference or aversion of the human mind to the things of God, will too often be found to happen. Almost universally it will be disregarded—unstudied—unopened!—And even if here and there we find some one of a better spirit, poring intently over its pages, and put to him the question, 'Understandest thou what thou readest?' we should often hear the answer, 'How can I except some man should guide me?' On the contrary, the living messenger comes with authority, and speaks with effect; we send him to the person whom we have described, and when he opens his mouth, and begins at the same scripture, and preaches unto him Jesus, immediately he believes—he is baptized—he goes on his way rejoicing!"

"Yes! it is by the foolishness of preaching, in preference to any other mode, that it hath pleased God to save them that believe: he who came from heaven to redeem mankind, commissioned his ministers to go—personally to go and herald the good news. And because he would have his religion take a visible form, and its influence be steadily maintained, and its advantages be felt and perpetuated, he resolved to gather into one fold all that embraced the truth. He gave directions, therefore, that whosoever believed should be baptized, and that they who thus acknowledged him for their Lord, should be taught to do all things whatsoever he had commanded. And it is in this continual explanation and enforcement of the truth—in this assiduous nurture of those who believe, to fit them for his heavenly kingdom, that we discern the wisdom of God in appointing the ministry of the word.

"He knew the frailty of those, even the best, who inherit our fallen and corrupted nature—their exposedness in a world lying in wickedness—their proneness to depart from the paths of duty, and the unceasing efforts of the adversary to effect their destruction; and, therefore, he established his church—that church against which the gates of hell shall never prevail—that church, which is like a city set on an hill to enlighten and to gladden the face of the world; and in the bosom of which, they who believed should have all needful means and helps to enable them to persevere to the saving of their souls.

"For all these purposes it was, that he saw fit to send forth the living teacher: he chose and set apart men to be ambassadors in his name to all mankind, and he committed unto them the ministry of reconciliation: and we, if we would diffuse the Gospel with effect, will send it forth by the ministry to whom it has been com-

mitted; agreeably to the command—sanctioned by the example—accompanied with the promise of him who gave it. By this authorized ministry we will tender to our fellow-men the sacraments—we will establish among them the worship—we will impress upon them the truths of the Gospel. The word preached being mixed with faith in them that hear it, will take root in their hearts, and bring forth in their lives the fruit of good works—in the appointed ordinances that faith shall be nourished, and in the stated services of the sanctuary continually strengthened and increased, until they who are planted in the church on earth, being ripened for glory, shall in God's own time be transplanted from these lower courts to flourish for ever in the courts of the church above."

The third head points to the *resources* on which the Gospel must rely for its propagation—an ordinary topic, yet here made interesting by a very happy and (as far as we know) original turn of thought.

"When our Saviour sent forth his chosen apostles and first disciples, he not only furnished them with supernatural proofs of the truth of his religion, but he himself undertook the charge of their sustenance, of their raiment, and of their defence. It was therefore his direction to them, upon setting out on their mission—'Provide neither gold, nor silver, nor brass in your purses, nor scrip for your journey, neither two coats, nor shoes, nor yet staves.'"

"These miraculous proofs in favour of the religion, and this miraculous superintendence of its missionaries, were continued until the religion obtained a solid footing and establishment in the world. Then miraculous agency ceased."

"With the ceasing of miraculous agency in favour of Christianity, there must also have ceased the extraordinary provision for its ministry; and from that time forth, the religion which had prevailed against the assaults of its enemies, was left to be carried forward by the faithfulness of its friends.

"To this day, my brethren, the case is not altered. The promulgation of God's truth still depends, under Providence, upon the agency of man. The command is on record to the apostles and their successors, and is unrepealed—'Go ye into all the world, and preach the Gospel to every creature.' It is for Christians to speed them on their course; it is for Christians to enable them to execute their exalted embassy; and that they may be inclined to do so, they are admonished that the labourer is worthy of his meat; that to receive him, is to receive Christ,

and the Father that sent him; and that to succour the faint and feeble disciple, though it were only with a cup of cold water, is to be certain of obtaining a reward."

In the conclusion, the reverend preacher introduces the particular missionary object whose claims were then presented to his audience. After repeating, what he had before remarked, that "the Gospel is the common birth-right of man," he very judiciously proceeds to show that all the world has not an equal claim on any given body of Christians; but that the tie of country, gratitude to those who planted our churches here, and affection to the church *we* have planted elsewhere, are sufficient to create a *preference* among the claimants of missionary bounty. Acting on this principle, the diocese of New-York has hitherto, under God, been peculiarly successful: all she asks is—more "*resources*."

"We might ask of you to contribute to send the Gospel to every region upon which it has not yet beamed—to every individual who has not yet been gladdened by its sound of salvation. But there are waste places in our own land: and as the apostles were commanded to preach the Gospel, 'beginning at Jerusalem,' so we deem that they who dwell in our own borders possess a claim to the first appropriation of that bounty which is, alas! so very inadequate to distant operation.

"Besides, our church in her collective capacity has not been forgetful of her obligation to spread the blessings of religion in foreign lands: and happy, thrice happy would we be, if the kindling flame of charity should warm your bosoms to aid her in that noble work.

"But now our appeal is in behalf of those who are more immediately your brethren; connected with you by a thousand ties, dependent upon you for the due enforcement of Christian truth, or for the continuance of their religious ministrations.

"Will you object that it is sufficient that the message of the Gospel has been already heard by those for whom we plead? If you reflect for a moment, I am sure you will not. Let me ask, Do not they who have heard the Gospel, require to have it continually impressed upon their minds? Do not we ourselves perceive the necessity of having it statedly enforced, 'line upon line, precept upon precept?' Can we be forgetful, that besides laying the 'first foundation' of religion, there is also needed 'a long continuance of nursing

care and protection,' in order that they who have received the Gospel, may be 'built up in their most holy faith.'

"Are you then prepared to abandon the churches which your care has planted, and which without your aid must fall to the ground? Will you turn a deaf ear to the calls for the services of religion which are heard from the new settlements which are daily springing up in our diocese? And shall the generation which is rising into life, far distant from the sanctuaries of their fathers, be uninstructed in religion, and grow up ignorant of the duties and consolations of the Gospel in this Christian land?"

"In the name then of him whose obligation rests upon you, and to whom you must render an account—in the name of those who are your brethren, and for whose ignorance of their highest duty you may be made accountable—in the name of God and of man, I make this appeal."

"Reflect then, that to you God has committed the welfare of your brethren: to you, and to your sense of duty, and to your feelings of mercy. Again, reflect that if you neglect your trust, no supernatural means will supply to them the deficiency: and then consider, I beseech you, how vast is your responsibility. Will you hazard the consequences of disregarding the will of God, in a matter so important as the spiritual good of your brethren? or can you believe that he will hold you guiltless if you neglect this his known, his positive command?"

"He who will call you to answer whether you have fed the hungry, clothed the naked, sheltered the outcast, sustained the orphan; he who has warned you that he careth even for the temporal wants of his children, and who requireth you to give them those things which 'perish in the using,'—will he not much more call you to answer whether you have fed with the bread of life, and nurtured for his kingdom the souls which he came down to earth to redeem—his people whom he hath purchased with his most precious blood?"

The preacher concludes with a powerful appeal, intended to rouse the churchmen of our city to do something worthy of the name of effort, to give something worthy of the name of bounty.

"Most earnestly would I rejoice if your contribution on this occasion should effectively speak this language—'Preach the Gospel to every creature.'"

"But must I break in upon these fond anticipations? Must I tell you what cause I have to fear that they will not be realized? Bear with me then, my brethren, when I say that from the past there is too

much reason to wonder at the indifference—too much reason to lament over the apathy of the members of our church. The report of this society for the last year gives evidence how little anxiety there is felt to extend her borders, how little interest exerted to forward her cause. There is there exhibited a deficiency even from the receipts of the preceding year, which the ordinary amount of contribution on these occasions will not make good."

"But, my brethren, it is time that this supineness should cease: and, therefore, I call upon all who hear me, to arouse to a sense of their obligation, and to reflect upon what they owe to their privileges—to their wealth—to their Christian profession—to the command of God—and to the wants of their brethren!"

"Let the beginning of a spirit which shall be felt in all the languishing institutions of our church, be manifested this evening in a liberal contribution to this holy cause. Weigh then, I beseech you, its importance. Think again of the case of those who, far from these favoured seats, hear seldom the voice of prayer—for many of whom no sanctuary opens its doors—no sacrament presents its pledges—no Christian ministry holds out the offers of life and the consolations of the Gospel. Think of the multitudes in this Christian land, who are living without God—dying without hope. The foolishness of preaching is that mode which Christ has appointed to save them from present wretchedness and from future despair. You have now an opportunity of being co-workers with God in their salvation. You have now an opportunity to set forward the salvation of your own souls, by setting forward the salvation of your fellow-men. You have now an opportunity to impart peace to many a fellow-being borne down by the cares, and depressed by the sorrows of life: and it may be yours to chase away the fears and gild with the consolations of an immortal hope, their hour of death."

We understand this appeal was not without effect; the collection was unusually large,—that is, compared with former collections of the kind. But was it large considering the ability of the congregation then assembled? was it large considering that it must be divided among our *twenty missionaries*? Alas, we fear that Episcopalians must reflect more, much more, on the hardships endured by their *twenty missionaries*, before we can cease exclaiming of the alms contributed for them—  
"What are they among so many!"

We have spoken of the collection



above named as not being sufficiently large; and we hope that Episcopalians will never think they do, or can do enough in the cause of their pre-eminently excellent church. But we would guard against being misunderstood. There is an opinion, not without a degree of currency, that Episcopalians are peculiarly lukewarm, reluctant, and sparing in their contributions for religious purposes. This is certainly not the case in this vicinity: much, very much is annually bestowed on the many branches of our church-charities—missionaries, tract societies, Bible and Prayer Book societies, Sunday schools, charity schools, building churches, aid to country parishes, the seminary, &c. besides alms of no small amount for purposes of social and civil benevolence. It is true that we do not employ so much excitement for the extorting of funds as do some other denominations. It is also true that we do not gather so much money as we might by adopting enthusiastic measures. But over-excitement is an evil; and enthusiasm seldom pleads its cause without either heightening or shading the truth, which is also an evil. And we hope that our church, while she omits no conscientious effort to further the cause of her Master, will never do *evil*, of *any degree*, that good may come.

For the Christian Journal.

### Paraphrases for Public Worship.

In our last number we selected a few of the paraphrases which have been proposed for the adoption of our church. We now add a few more—all that we have room for.

#### PARAPHRASE XXXV.

Jeremiah xxiii. 5, 6.

For Christmas.

- 1 Welcome, Branch Divine of David,  
Promis'd long, and long our suit!  
In thy shadow we are saved,  
David's offspring, David's root!  
Righteous Branch, be welcome here,  
Rais'd of God our world to cheer!
- 2 Welcome, King of all creation!  
Welcome in thy lowly birth!  
Bringing with thee man's salvation,  
Reign and prosper in our earth!  
Men thy grace and justice sing,  
Reign and prosper, heav'nly King!

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- 3 Welcome, Son of God most Highest!  
Sav'd by thee, in peace we dwell:  
Though a helpless babe thou liest,  
Faith shall thus thy glory tell—  
Thee, Jehovah, we confess,  
God, the Lord our Righteousness!

#### PARAPHRASE XXXVII.

Habakkuk iii. 17—19.

- 1 Although the vine its fruit deny,  
The budding fig-tree droop and die,  
No oil the olive yield;  
Yet will I trust me in my God,  
Yea, bend rejoicing to his rod,  
And by his grace be heal'd.
- 2 Though fields, in verdure once array'd,  
By whirlwinds desolate be laid,  
Or parch'd by scorching beam;  
Still in the Lord shall be my trust,  
My joy; for, though his frown is just,  
His mercy is supreme.
- 3 Though from the fold the flock decay,  
Though herds lie famish'd o'er the lea  
And round the empty stall;  
My soul above the wreck shall rise,  
Its better joys are in the skies;  
There, God is all in all.
- 4 In God my strength, howe'er distress,  
I yet will hope, and calmly rest,  
Nay, triumph in his love;  
My ling'ring soul, my tardy feet,  
Free as the hind he makes, and fleet,  
To speed my course above.

#### PARAPHRASE XLIV.

St. John i. 1—4, 14.

- 1 Ere days or years began,  
From all eternity,  
Existed Christ, the Word,  
The Son of God Most High:  
With God he was  
Ere time yet flow'd;  
And, uncreate,  
The Word was God.
- 2 All worlds and all therein  
By him, the Word, were made;  
Without his pow'r and will  
No creature being had:  
By him, at first  
Did all exist;  
And still by him  
They all continue.
- 3 In him, the Word, was life;  
From him, the vital flame  
Moves every beating heart,  
Warms every breathing frame:  
In men, his life  
Lights reason's rays,  
And virtue's beams,  
And fires of grace.
- 4 The Word assum'd our flesh;  
Man by mysterious birth,  
And full of grace and truth,  
He dwelt with men on earth:  
But when his flesh  
Transfigur'd shone,  
The beams declar'd  
God's only Son.

- 5 Let every heart and tongue  
 Confess th' eternal Word,  
 Of life, of grace, of bliss,  
 The Author, Giver, Lord :  
 The Word was God  
 All time before ;  
 The Word is God  
 For evermore.

## PARAPHRASE XLVII.

St. John xiv. 6.

C. M.

- 1 Thou art the Way—to thee alone  
 From sin and death we flee ;  
 And he who would the Father seek,  
 Must seek him, Lord, by thee.
- 2 Thou art the Truth—thy word alone  
 True wisdom can impart ;  
 Thou only canst inform the mind,  
 And purify the heart.
- 3 Thou art the Life—the rending tomb  
 Proclaims thy conqu'ring arm,  
 And them who put their trust in thee  
 Nor death nor hell shall harm.
- 4 Thou art the Way, the Truth, the Life ;  
 Grant us that Way to know,  
 That Truth to keep, that Life to win,  
 Whose joys eternal flow.

## PARAPHRASE L.

Romans vii. 21—25.

C. M.

- 1 What diff'rent pow'rs of grace and sin  
 Attend the mortal state !  
 I hate the thoughts that work within,  
 Yet do the works I hate.
- 2 Now, I complain, and groan, and sigh,  
 While sin exerts its pow'r :  
 Now, raise my song of triumph high,  
 For grace prevails once more.
- 3 O, who shall free me from this load,  
 This flesh, this carnal death ?  
 'Tis Christ, the Victor ; thanks to God !  
 I live through conqu'ring faith.
- 4 While yet the flesh remains, its strife  
 Will vex, will break my peace ;  
 But I shall quit this mortal life,  
 And sin for ever cease.
- 5 I shall be near and like my God,  
 Far, far from sin's control :  
 O glorious hope, O blest abode,  
 Rejoice, rejoice, my soul !

## PARAPHRASE LIV.

1 Corinthians xv. 42—44, 49.

- 1 Christian ! thy mortal frame, in dust tho' laid,  
 Will share the rising of the sainted dead :  
 Sown in corruption, there behold it rise  
 And bloom in incorruption in the skies.
- 2 Sown in dishonour, poor remains of clay,  
 'Tis rais'd in glory, bright as realms of day ;  
 In weakness sown, victim of mortal pains,  
 Rising, immortal energy it gains.
- 3 The body sown was natural and gross,  
 Tho' fair, yet dust, replete with earthy dross ;  
 'Tis rais'd a body spiritual, pure,  
 Fit for the skies, and shall like them endure.
- 4 Christian, rejoice ! behold thy frame of earth  
 To glory chang'd by this its heav'nly birth :  
 Image of earth, with earth it kindred own'd,  
 Image of Jesus, 'tis with Jesus crown'd.

## PARAPHRASE LXIX.

Revelation iii. 20—22.

C. M.

- 1 Hear, O my soul ! the Saviour hear  
 His counsel thus impart—  
 With patient love I linger near  
 The door of ev'ry heart :
- 2 Entrance I ask of all, of each ;  
 And all, who me receive,  
 Communion holy, joyful, rich,  
 With me I freely give :
- 3 He who o'ercomes the world shall rise  
 And share my heav'nly throne ;  
 As I o'ercame, and, in the skies,  
 Partake my Father's crown.—
- 4 Hear then, my soul, the Saviour ; hear  
 His Spirit's gentle voice ;  
 Welcome that Spirit, ever near,  
 Receive him, and rejoice.

We cannot dismiss this article without adding our voice in favour of the adoption of paraphrases. We will not say that this collection cannot be improved ; but we do not remember to have seen any other collection that has pleased us so much.

It has been objected against paraphrases, that they are seldom as good poetry as first-rate hymns : in refutation of this, we adduce several of these pieces—Logan's version of Job xiv. 11. "The mighty flood that rolls"—Blacklock's version of Ps. civ. "Arise, my soul ! on wings seraphic rise"—Ogilvie's two pieces from Ps. cxlviii. "Begin, my soul, th' exalted lay," and "Ye fields of light, celestial plains"—S. Wesley's paraphrase of Isa. xl. 6. "The morning flow'rs display their sweets"—Kelly's paraphrase of Isa. lxiii. 1. "Who is this that comes from Edom"—the verses from Pope, "Rise, crown'd with light, imperial Salem, rise"—and others. These are a sufficient vindication of the poetical rank of paraphrases.

To this it must be added, that paraphrases are, in general, the "words which the Holy Ghost teacheth," so far modified as to bring them into metre, and give them somewhat of the structure of the ode ; while other hymns are the "words which man teacheth." The plain word of God is to be preferred above the most eloquent human effusions ; and, proportionally, a paraphrase no better than tolerable must be ranked as substantially superior to the most poetically beautiful of human hymns.

Psalms are obviously a class by themselves; paraphrases are, in general, founded on a basis so different from hymns merely human, as to form another distinct class. We cannot therefore but advocate the proposal, that this threefold distinction be preserved in our Prayer Book. This proposition is not, we believe, new: in several Scotch editions of the Bible (quarto and octavo) we have seen appended, 1. the Scots' version of the Psalms, 2. a number of paraphrases, and 3. a few hymns. This, we presume, is not done without the authority, or at least the countenance of the Kirk.—In the English Church there has been no legislation in regard to the "metrical department" of worship, and we therefore cannot appeal to any precedent from that source.

For the Christian Journal.

#### Doxologies and Metre-marks.

I am one of those who take much delight in sacred music; and am gratified that the hymns are undergoing a revision, with the prospect of an addition to their number. May I be allowed to express the hope that the subject of *Doxologies* will not be forgotten? At present we have two psalms and a hymn without any doxology adapted to them, Ps. lxxxvii. Ps. xcvi. and Hy. lv: and if new metres be added, yet more of these forms will be required. My chief object in preparing this communication, is to offer a *set of doxologies*, comprising the old ones and some others.

While doing this, I would also suggest the propriety of having the *metres marked* at the head of each psalm or hymn. For this purpose a *set of metre-marks* must be adopted; and they should be such as will be readily understood and remembered. There are some metre-marks, founded on the scientific principles of rhythm, which might be preferred by those who are skilled in the structure of poetry; but they would confuse plainer people in their attempt to find (instantly) the doxology required. There are other metre-marks founded on the number of

syllables in the several lines of each verse or stanza (such as 8'; 8' 7'; 6, 6, 4; 5' 6'; &c.) and this notation would answer sufficiently well, if there were not so many figures required for one mark, which has a tendency to perplex those who are not very closely attentive to the figures. In some books several different kinds of *peculiar metre* are confounded under the one mark P. M.—The plan of notation now to be offered is—to retain such of the old plain marks as are established in books of psalmody, and adopt for each of the other metres some *one number* corresponding with the number of syllables in the first line—prefixing when necessary the letter S, to show that the verse is extended into a stanza.\* The several metres will be exemplified by their respective doxologies.

In the following plan there are *marks* for nearly all the metres contained in the Prayer Book, also for nearly all in the collection of hymns printed by the committee, and for those in a selection of paraphrases lately published. The *doxologies* added are for each kind of metre thus marked; and additional ones are given for those psalms or hymns which have no marks, being so uncommon in their measure or their structure, that it is not probable there will ever be adopted more than one of each kind.

Names.	Metre-Marks.
Common Metre - - -	C. M.
Common Peculiar Metre - - -	C. P. M.
Long Metre - - -	L. M.
Long Peculiar Metre - - -	L. P. M.
Stanza Long Metre - - -	S. L. M.
Short Metre - - -	S. M.
Fives Metre - - -	V. M.
Harp Metre† - - -	H. M.
Sevens Metre - - -	VII. M.
Stanza Sevens Metre - - -	S. VII. M.
Eights Metre - - -	VIII. M.
Stanza Eights Metre - - -	S. VIII. M.
Tens Metre - - -	X. M.

\* I use the words *stanza* and *verse* in the sense which they ordinarily have in psalmody: a *verse* meaning a metrical paragraph of four lines; a *stanza* extending beyond four lines, commonly to six or eight.

† This is usually termed, in music-books, *Hallelujah Metre*; but that word seems too sacred to be made a name. *Harp Metre* is substituted as retaining the initials H. M.—Should a different name be preferred, it may be called *Sixes Metre* (VI. M.)

Some of these metres, already well known to Episcopalians, are provided with doxologies in the Prayer Book; these are here printed, with the others proposed, to avoid references, and to present the whole of them in order.—Most of them are nearly versions of the prose *Gloria Patri*; and simplicity has been consulted, and amplification avoided, as much as possible.

## DOXOLOGIES.

*Common Metre, or C. M.*

To Father, Son, and Holy Ghost,  
The God whom we adore,  
Be glory as it was, is now,  
And shall be evermore.

*Common Peculiar Metre, or C. P. M.*

To God, th' eternal Three in One,  
The Father, Christ his only Son,  
And Spirit ever blest'd,  
As was through ages heretofore,  
Is now, and shall be evermore,  
All glory be address'd.

The fourth doxology in the Prayer Book may also be adapted to this metre, by omitting the word "suffering" in the 3d line, and the word "itself" in the 6th. There are several pieces of this metre in the selection of paraphrases mentioned.

*Long Metre, or L. M.*

To Father, Son, and Holy Ghost,  
The God whom earth and heav'n adore,  
Be glory, as it was of old,  
Is now, and shall be evermore.

*Long Peculiar Metre, or L. P. M.*

To Father, Son, and Holy Ghost,  
The God whom heav'n's triumphant host  
And suff'ring saints on earth adore,  
Be glory, as in ages past,  
As now it is, and so shall last  
When time itself shall be no more.

*Stanza Long Metre, or S. L. M.*

To God the Father, God the Son,  
And God the Spirit, Three in One,  
Be glory in the highest giv'n,  
By all on earth, and all in heav'n,  
As was through ages heretofore,  
Is now, and shall be evermore.

This is the metre of our Ps. lxxxvii. and of Hy. xvi. when restored to six-line stanzas as the committee propose. A metre of the same kind occurs in Hymns xxiv. xxvi. xlvi. and lxxv. in the committee's publication.

*Short Metre, or S. M.*

To God the Father, Son,  
And Spirit, glory be;  
As 'twas, and is, and shall be so  
To all eternity.

*Fives Metre, or V. M.*

By angels in heav'n  
Of every degree,  
And saints upon earth,  
All praise be address'd.  
To God in Three Persons,  
One God ever blest'd;  
As it has been, now is,  
And always shall be.

*Harp Metre, or H. M.*

To God the Father, Son,  
And Spirit ever blest'd,  
Eternal Three in One,  
All worship be address'd;  
As heretofore  
It was, is now,  
And shall be so  
For evermore.

*Sevens Metre, or VII. M.*

(Altered from the Rev. G. W. Doane.)

God the Father, God the Son,  
God the Spirit, Three in One,  
Were, and are, and still shall be,  
Prais'd and worshipp'd, One in Three.

This is the metre commonly marked 7<sup>s</sup>, and adapted to the tune called "German Hymn," and to many others. A number of pieces of this metre are proposed by the committee, and also in the collection of paraphrases.—The 3d line of the above is, in the original, "As of old, shall ever be:" but the alteration brings it nearer to a true version of the second part of the *Gloria Patri*.

*Stanza Sevens Metre, or S. VII. M.*

To the Father, to the Son,  
To the Spirit, Three in One,  
Praise in highest notes be giv'n,  
Praise on earth, and praise in heav'n;  
As it was through ages past,  
Is, and shall for ever last.

There are two hymns of this metre in the committee's publication, Hy. c. and cii. This, like the foregoing, is marked 7<sup>s</sup> in music-books; but the word *stanza* prefixed is a useful distinction.

*Eights Metre, or VIII. M.*

To the Father, Son, and Spirit,  
Three in One, ador'd in heav'n,  
Praise from all who grace inherit,  
Was, and is, and shall be giv'n.

This is the metre of our 55th hymn (*without* the chorus), as also of several hymns and paraphrases in the two publications mentioned. The mark



8: 7<sup>o</sup> is usually applied to it in music-books.\*

*Stanza Eighth Metre, or S. VIII. M.*

To the Father throu'd in heaven,  
To the Saviour Christ his Son,  
To the Spirit, praise be given,  
Everlasting Three in One:  
As of old, the One in Three  
Still is worshipp'd, still shall be.

This is the metre of our Hy. lv. (with the chorus), also of Kelly's beautiful hymn the 11th in the committee's publication, and of the piece for Christmas among the paraphrases.

*Tens Metre, or X. M.*

To God the Father, and to God the Son,  
To God the Holy Spirit, Three in One,  
Be praise from all on earth, and all in heav'n,  
As was, and is, and ever shall be giv'n.

This is the heroic measure (marked 10<sup>o</sup> in music-books). There are several pieces of this metre in the collection of paraphrases.

I now add other forms of doxology, for a psalm, and for some of the proposed hymns, of which it is not probable that we shall have more than one of each metre, and to which therefore no metre-marks are given.

*For Psalm xevi.*

By all on earth, and all in heav'n,  
Be homage paid, and glory giv'n,  
To God the Father, God the Son,  
And God the Spirit; mystic Three  
In undivided Unity  
Ere worlds or ages had begun:  
As was, and is, be highest praise,  
And still shall be through endless days.

*For Hymn xv.—Committee's publication.*

'Tis finish'd—for this saving blood  
Be glory to our gracious God:  
To Father, Son, and Spirit bless'd,  
Be everlasting praise address'd.

This hymn is in Long Metre; but the structure of the first line of each verse requires a peculiar doxology.

*For Hymn xxxviii.—Committee's publication  
—being Bishop Heber's Hymn for Mis-  
sions.*

Eternal praise be given  
And songs of highest worth,  
By all the hosts of heaven,  
And every tongue on earth,  
To God, Supreme confessed,  
To Christ, his only Son,  
And to the Spirit blessed,  
Eternal Three in One.

\* This doxology will answer for Hy. iii. xxxvi. and xci. in the committee's publication, by adding—

Hallelujah!  
Praise the Triune King of heav'n.

*For Hymn lxxxiii.—Committee's publication.*

To Father, Son, and Spirit blest,  
Supreme o'er earth and heaven,  
Eternal Three in One confess'd,  
Be highest glory given,  
As was through ages heretofore,  
Is now, and shall be evermore,  
By all in earth and heaven.

*For Hymn xcix.—Committee's publication.*

All praise, to the Father, the Son,  
And Spirit, thrice holy and blest,  
Th' eternal supreme Three in One,  
Was, is, and shall still be address'd.

I am sensible that this effort, though attended with no inconsiderable difficulties, is in a very humble department of poetry, that it contains nothing worth calling original, and that no reputation is to be expected from such an attempt. The subject however is of considerable importance. In this conviction, the above doxologies (and the metre-marks as aids in using them) are respectfully offered to the committee, should no better ones be laid before them. And they are published, in the hope of exciting superior abilities to produce others more worthy of adoption.

In many of our churches, doxologies are constantly used in singing; in no church, I presume, are they wholly omitted. It would seem therefore that there should be no question as to the propriety of adopting a *full set*, so that no psalm or hymn should be unprovided with a suitable doxology. The use of them need not be absolutely *enjoined*, as it now is not; but those Episcopalians who prefer using regularly a form of praise so ancient and venerable, ought to be *allowed* by the church to do so.

The word *metre* has been used throughout this communication; should *measure* be preferred, it can easily be substituted for it. I have taken it for granted that one doxology will answer for all psalms and hymns of the same metre, whether the rhymes be alternate or consecutive: for instance, the doxology in the Prayer Book for Ps. c. in which the rhymes are alternate, will answer equally well for Ps. cvi. in which the rhymes are consecutive: and so in several other instances.

### Missionary Reports.

THE missionary stations within the diocese of New-York, as reported by the "Committee for Propagating the Gospel" to the Convention in October last, were described at pages 81 and 82, in our number for March. The report of that committee contained copious extracts from the details of the missionaries who filled those stations. The missionaries actually in service in this diocese are 20 in number. We now extract from the reports as follows:—

From the report of the Rev. Seth W. Beardsley, missionary at Waddington, St. Lawrence county, and parts adjacent.

Since my appointment as missionary to this station, I have officiated in St. Paul's church, Waddington, nearly two-thirds of the time on Sundays.—The number of worshippers in this parish is gradually increasing; and they prove, by the liberality with which they have contributed to the episcopal and missionary funds, how ready they are to yield a plentiful harvest, where but little seed has as yet been sown.—St. John's church, Ogdensburgh, has been vacant a great share of the time since I came into this county. For nearly five months, at one period, they were destitute of ministerial services, except from your missionary. It was considered extremely bad policy to suffer that young, yet increasing congregation, to remain entirely unsupplied; and I accordingly officiated there several Sundays, and twice on week days, viz. on the fast of Good-Friday, and the festival of the Ascension.—In addition to these services in the two established churches in the county, I have officiated for the congregation of Christ church, at Morristown, on a week day, and supplied them one Sunday, by an exchange with the Rev. Mr. Searle. This little congregation enjoy the services of the clergy but seldom. I reside 30 miles from them.—Zion church, at Russel, has been visited once. This church is much depressed. A considerable congregation collected for worship, and appeared to listen to the word with a hearing ear. They also expressed a strong desire for frequent ministrations of the word and sacraments. But most of the families attached to the Protestant Episcopal Church have removed from the place.—I have officiated seven Sundays at Norfolk, a thriving little village on the Racket river, where there are several families ardently attached to the church, and who are exerting themselves to establish it permanently. It has given me great satisfaction to witness the improvement of this congregation. The number is increasing of those who take part in the

edifying use of the liturgy, and those also who strive to progress in the divine life, and to "adorn the doctrine of God our Saviour in all things."—When I first visited this congregation, in January last, not more than a dozen made the responses; now nearly 40 join in them; and I am persuaded there would soon be double that number, if we could procure Prayer Books for their use. At present, that excellent compend of the Scriptures, our exposition of faith, and guide in worship, is not to be obtained. If we could be furnished with only a few copies, by the New-York Bible and Common Prayer Book Society, they would be most gratefully received, and readily used.—On three Sundays I have held service at 5 o'clock P. M., about three miles from the last mentioned congregation, at a school-house in the town of Potsdam. A considerable congregation, destitute of any stated worship and religious instruction, assembled on each occasion. They manifested an earnest desire to hear the *word of life*, and to be visited frequently.—I have twice visited the village of "Heuvel, on the river Oswegatchie," on Sunday afternoons, and performed evening service, and preached on each occasion to a very crowded and attentive auditory. Here are several families belonging to the Episcopal Church, who give the minister of the Gospel a joyful and a hearty welcome.—So far as I am able to judge, a serious sense of the importance of religion, a spirit of piety, and an attachment to our primitive church, are increasing; and I pray that they may, for the future, go hand in hand, as they ever ought.

From the report of the Rev. David Brown, missionary at Fredonia, Chataque county, and parts adjacent.

Since my last communication on the subject of my mission, the circumstances of the church in this county have undergone no very considerable change. Individual instances of subdued prejudice are not unfrequent, and we are sometimes cheered by indications of a general growing respect, and reverence, and attachment to the divine order and decency of our Zion. Our communion has recently had some desirable and pleasing accessions. Principally, under God, by the perusal of *Bowden's Letters*, a respectable family has been led to the church.—There are now several valuable families, who are regular in their attendance at church, and are expected to attach themselves to it, by complying with the ordinances.

From the report of the Rev. William J. Bulkley, missionary at Manlius, Onondaga county, and parts adjacent.

Since my last report, I have officiated about two-thirds of the time in Manlius,

six Sundays at Perryville, six Sundays at Chittenango, three Sundays at Jamesville, and one Sunday at Onondaga. Moreover, after performing the usual labours of Sunday, I have rode to the following places, and given a third service: four times at Jamesville, once at Syracuse, once at Nelson, once at Canistota, once at Chittenango, besides a third service once at Manlius. At St. Stephen's, Perryville, Madison county, there is a flourishing congregation, and with the additions during the past year, there are now about forty communicants.—It is with pleasure I have to add, that the parish of Manlius has, during the current year, by very liberal exertions, succeeded in the purchase of a suitable organ; for which, considering their embarrassed circumstances, much credit is due.

From the report of the Rev. Moses Burt, missionary at Hampton, Washington county, and parts adjacent.

During the past year I have continued to officiate the one half of my time at Hampton, and the other half at Ticonderoga, excepting four Sundays, on which I performed service and preached at Poultney, in Vermont. I am unable to give as flattering an account of the church in this place as would be desirable.—At Ticonderoga, though our number is small, and there is something of an opposition, owing to a prejudice against the use of the liturgy, yet I do think that there is a fair prospect that the church may be established there by prudence and perseverance.

From the report of the Rev. Leverett Bush, missionary at Oxford, Chenango county, and parts adjacent.

Since my last report, I have, in addition to my services at Oxford, usually preached once a week to small congregations in the vicinity.—The plan of preaching at different places in the neighbourhood, I have pursued from a conviction that it would, under the Divine blessing, be instrumental in advancing the interests of Christianity in general, and ultimately of conciliating many to our church, and of bringing them to the village on Sundays, to enjoy the ministrations.

From the report of the Rev. Augustus L. Converse, deacon, missionary at Onondaga and Syracuse, Onondaga county.

In July last I resigned my charge of the churches at *Skaneateles* and *Marcellus*, and accepted an invitation from those at *Onondaga* and *Syracuse*. During my charge of the former churches, I had the satisfaction of perceiving at *Skaneateles* a steady and persevering adherence to the doctrines and interests of the church, in their small, but firmly established congregations; and at *Marcellus*, where the church was recently organized, but the congregation

tolerably large, a gradual advancement in their knowledge of, and attachment to, those doctrines and services, which require only to be well known in order to be well loved.—On the 31st of July I entered upon the duties of my present charge, preaching two-thirds of the time at Onondaga, and one at Syracuse.—At Onondaga the number of our congregation is very respectable.—The prospects of the recently organized church at *Syracuse*, are at present highly flattering. Her supporters compose a very respectable and tolerable large portion of that community. Her services are well and generally attended, and the attachment to them appears to be strong. This attachment is in no small degree evinced by the zealous and liberal exertions already made, and still making, for the erection and completion of a church.

From the report of the Rev. Palmer Dyer, deacon, missionary at Granville, Washington county, and parts adjacent.

The prospects of the church continue good. Few churches, it is presumed, of equal size and ability, are doing more for the support of the public ordinances of the Gospel, or can boast a larger proportional number of sound and devoted churchmen. The good "old paths," are the paths in which they delight to walk. Adhering strictly to our "form of sound words," all things are done by them "decently and in order."—During the past summer a small parish library has been established, consisting at present of between eighty and one hundred volumes. It is impossible to satisfy the demand for books which treat of the distinctive principles, and the history of the Protestant Episcopal Church. In consequence of the calm and deliberate perusal of a well written volume, multitudes have become decided Episcopalians; to whom that degree of knowledge necessary to disarm them of prejudices, and fasten conviction upon their minds, could not in any other mode have been well communicated.

From the report of the Rev. Samuel Fuller, missionary in Albany and Greene counties.

At Rensselaerville I have performed service twenty-nine Sundays, and at various other times.—At Greeneville, seventeen Sundays, and at other times.—We anticipate the time when this congregation will enjoy better accommodations for worship, and will have opportunity to show their liberality for the cause of our Redeemer in a manner proportionate to their ability.

From the report of the Rev. Algernon S. Hollister, missionary in Oneida county.

Your missionary reports, that during the past year, one half of his labours have been devoted to missionary duty; prin-

cipally at Trenton, with a few occasional services at Rome, Verona, and Oneida. The church in Trenton has been some months ready for consecration, and the prospects are encouraging. At the village of Rome we have recently organized a church, and preparations are making to afford conveniences for public worship. The congregation of St. Paul's church, Paris, may be considered in a flourishing state, notwithstanding the loss of some valuable members by removals and death.

From the report of the Rev. Daniel Nash, missionary in Otsego county.

Until the summer months, I have, the year past, been confined at home by sickness in my family.—I have visited Westford, where I preached and administered the communion; the responses were very handsomely made, and the service attended with much solemnity. A lively sense of the importance of the institutions of the church was apparent. I also preached to a small, yet respectable congregation at Worcester.

From the report of the Rev. George H. Norton, missionary at Richmond, Ontario county, and parts adjacent.

I still continue to occupy the station which I have held for several years past, making Richmond the residence of my family. This parish, as heretofore, has received the greatest share of my services. The peculiar situation in which it was found in 1822, gave it a strong claim to missionary aid; and at no period since has the church been able to subsist without it. Its prosperity, however, has not been equal to the expectations which were formed after experiment of the first year; several families, and a number of young people who had recently joined the communion, have since removed to new countries; and as there is but little emigration to this county, we cannot calculate on having their places supplied very soon.—In the parish at Sheldon, Genesee county, about fifty miles to the westward, I have spent nearly two weeks. Besides preaching and administering the ordinances on two Sundays successively, I have officiated several times on week days, and devoted considerable time in visiting episcopal and other families residing in the parish. Considering their remote situation, and being only occasionally supplied, this church continues to increase slowly. A small chapel, which was commenced nearly a year ago, has the prospect of being completed the present season; which accommodation will contribute very essentially to the prosperity of the parish.—During the present month I visited and spent one Sunday in the county of Yates, about forty miles to the eastward of Richmond, where the episcopal service has been recently commenced under the auspices of the Rev.

Mr. Bostwick. A number of church families are located in that region, and there is some prospect of having a church organized before long.

From the report of the Rev. Amos Pardee, missionary at Colesville, Broome county, and parts adjacent.

In the course of the last spring and summer, I visited Delhi, in the county of Delaware, and spent three Sundays.—I have spent two Sundays in the church at Onondaga, during their vacancy, and one in Marcellus, in the same county. The latter place, together with Skaneateles, very much needs the ministration of the word and sacraments, and are able, with missionary aid, to support a clergyman.—I have also spent three Sundays in Madison county, viz. two in Perryville, and one in Canastota. These places, together with Chittenango, very much need the whole labours of a clergyman.—The most of my time has been spent at home, in Colesville. One great difficulty which has long attended this parish, has been the choice of a place for the location of a church. A place, however, has at length been selected, funds raised, which would go far towards building a church, and a part of the timber prepared.

From the report of the Rev. Joshua M. Rogers, missionary at Turin, Lewis county, and parts adjacent.

Since my last missionary report, I have preached one Sunday at Boonville, Oneida county. One Sunday I have spent at Rome, where a congregation was organized in August last, and the prospect appears fair for building up a church. I have occasionally preached at Sacket's Harbour, and twice administered the communion. The church at the Harbour is not at present in a flourishing state. They have exerted themselves to the extent of their ability, and got a neat stone building enclosed; but for the want of funds are unable to complete it. The remainder of my time has been spent at Turin, where the congregation is slowly increasing.

From the report of the Rev. Richard Salmon, missionary at Genesee, Livingston county, and parts adjacent.

Your missionary has the pleasure of saying, that, through the blessing of Divine Providence, he has received much encouragement in his labours during the past year; and judging from present prospects, he feels confident that a continuance of his labours here will be further blessed to the increase and good of our holy and excellent church.—There is now a very respectable number of candidates for baptism, confirmation, and communion.—At Weathersfield, one or two zealous individuals have, for some time past, kept



in reserve ten acres of land, and would immediately erect a commodious dwelling for the benefit of the first episcopal clergyman who can be induced to settle among them.

From the report of the Rev. Charles Seabury, missionary at Setauket and Islip, Suffolk county.

At Setauket, the congregation, within the last two years, has increased; and especially the last summer there has been a larger and more attentive congregation than for several years before.—To the church at Islip I first went in 1816. There were but two families attached to the church in the place; so that it will be understood to be a trial to reanimate a parish which had been dead for several years. Notwithstanding many unpleasant events, I have made out to keep a congregation together; and for this last year, the number that has met has been respectable. A lady of the parish has, at her own cost, recently made considerable repairs upon the church, and enclosed the yard with a handsome substantial fence. Weak as the congregations now are, they will in time, I am persuaded, reward a minister's labours.

From the report of the Rev. Addison Searle, missionary at Buffalo, Erie county, and parts adjacent.

The congregation of this church is increasing. Several places in the neighbourhood of this place have been visited in my missionary capacity.

From the report of the Rev. James Thompson, missionary in Greene county.

The year past I have continued my missionary services as usual. Heretofore I have preached at Windham one half of the time, and the other half has been employed in different parts of the country. The congregation at Oakhill, and those attached to the church in different parts of Durham, have not heretofore had as much of my missionary services as they ought to have. The year past I have given them more of my services than usual.—At Oakhill a large room has been fitted up with seats and a reading-desk, and made convenient for public worship. At South-Durham divine service is performed in a school-house. At both places as many people have attended as could be accommodated with convenience. The worship has been performed with more propriety than at any place where I have officiated, in singing, and chanting, and making the responses in divine service. The prospect of establishing a permanent congregation, and building a church, appears more flattering than at any former period.

VOL. X.

From the report of the Rev. Frederick T. Tiffany, deacon, missionary at Cooperstown and Cherry Valley, Otsego county, and parts adjacent.

I have continued to officiate during the past year as usual, two-thirds of my time on Sundays at Cooperstown, and the other third at Cherry Valley. There is a probability, however, that this arrangement will be interrupted, in consequence of a decay of that zeal and devotion to the cause of religion and the church, which seemed to influence the people of Cherry Valley when I first went among them, and which opened very flattering prospects as to the future prosperity of this parish.—I did fondly hope that we should be able to erect a small and decent church here, ere this. But we have had the mortification to find every hope blasted, and every attempt defeated.—I shall continue to do missionary duty among them, and hope that God will yet smile upon our efforts to promote his glory, and build up the waste places of our Zion.—The church at Cooperstown is in a flourishing state. It is respectable in point of numbers, and appears to be gradually rising superior to those difficulties which have heretofore embarrassed every effort to promote its prosperity. From a continuance of this happy state of things; from a zealous propagation of the truths of the Gospel, and a meek, but manly adherence to the vindication of the doctrines and worship of the church, we hope to realize our fondest anticipations; to have numbers daily added to the church; and to see in the cultivation of all the graces and virtues of the Gospel, an earnest of their future and eternal salvation.—I have preached at Springfield, Fly Creek, Milford, Hardwick Hill, and Westford. In all these places there is an increasing solicitude for the services of the church, and they are generally performed in a devout and solemn manner. The field for missionary exertion here is extensive, and promises a rich harvest to the church.

From the report of the Rev. Phineas L. Whipple, missionary at Fairfield, Herkimer county, and parts adjacent.

Fairfield, our principal parish in this county as to numbers, though unable to raise much for a clergyman, I consider by far the most important missionary ground within the circuit of my labours, on account of the college and academy, from which many young men unacquainted with our service attend; still, as they are almost constantly coming and going, the precise good to the church cannot be estimated here, but, as we trust, will be felt in different parts of the country.—After having held two services on the alternate Sundays at Fairfield the past year, I have frequently performed a third

service at other places. Seven times at Middleville, in a school-house, very much crowded, and where there is an increased interest in favour of the church. Twice at Manheim, to a congregation principally Methodists, of which, however, many seem anxious to enjoy our service.—One fourth of the Sundays I have officiated at Norway; where, the year preceding, we only had occasional service. The prospects here are rather more encouraging than formerly; and should faithful labour be blessed by the Lord of the harvest, a respectable church may be raised up.—At Little Falls, where I have attended one fourth of the time, the state of things remains much the same as last year. The difficulties concerning a house of worship have been extremely unpleasant. I have had occasional service at a number of other places, where, perhaps, a single family of Episcopalians reside, and where I have uniformly had many hearers.

From the report of Mr. Solomon Davis, catechist and lay reader among the Oneida Indians.

In making my annual report, I think I may safely say that the work of improvement is evidently progressing among this benighted portion of the human race. The Oneidas, surrounded as they are by the whites, appear to have imbibed, in some degree, the same spirit of enterprise. More of the soil has been cultivated the past year than at any former period, and they have raised greater quantities of English grain. By turning their attention to agriculture, they are led gradually to forsake their indolent habits, get into a more regular way of living, and become less addicted to intemperance.—I believe there is not a professed pagan in the whole tribe. It is about ten years since their idolatrous worship was entirely abolished, and the Indians in general expressed their decided approbation of the Christian system. The chiefs are favourably disposed, and ready to assist in all measures which would tend to promote their advancement in civilization and the arts.—The services of the church are punctually attended by several hundreds of the natives. And about fifty children usually assemble once a week for religious instruction.—The school promises to be of great utility. Thirty-three children are pursuing the study of the English language. It is not quite two years since it commenced; and some of the scholars read tolerably well in the New Testament. Others, who entered in December last, now read in words of three and four syllables. A number of the boys have been employed a considerable portion of the time in labouring on the farm. Most of the girls are two young to pursue any domestic employment.

For the Christian Journal.

*New-York Bible and Common Prayer Book Society.*

THE annual meeting of this society was held in Trinity church, in this city, on Tuesday, February 28th.

The sixteenth annual report of the board of managers was read, accepted, and ordered to be printed.

The following gentlemen were elected to be associated with the bishop of the diocese, who is president *ex officio*, and the clergy of the Protestant Episcopal Church residing in New-York, as the board of managers for the ensuing year, viz.

John Onderdonk, John Slidell, Henry Rogers, George Dominick, Gulian Ludlow, Isaac Carow, Richard Whiley, Henry M'Farlan, Richard Platt, David Clarkson.

At a meeting of the board of managers, on Friday, March 3d, the following officers were elected for the ensuing year:—

The Rev. Benjamin T. Onderdonk, sec'y.  
Gulian Ludlow, treasurer.

Henry M'Farlan, agent.

The following is the report.

*The sixteenth Annual Report of the Board of Managers of the New-York Bible and Common Prayer Book Society.*

The managers of the New-York Bible and Common Prayer Book Society, again, under a grateful sense of the continued favour and blessing of the Divine Head of the Church, present to their constituents the required annual view of their proceedings. As mentioned in former reports, so much active and successful exertion has, of late years, been bestowed on the same species of pious beneficence, by the auxiliary society in this city, as to leave to your board little else to do than to turn to the best advantage the funds already at their disposal. These consist of the interest of a permanent fund, amounting to \$5451 37 cents; and of annual subscriptions, which amounted, during the last year, to \$125 60 cents. The subscription list is indeed small; exertions to increase it, as well as to augment the permanent fund, having been waved in favour of those so zealously prosecuted by the auxiliary society. We do not mean to say—we wish we could—that these exertions produce an effect at all adequate to the disinterestedness and zeal with which they are made, or in any fair proportion to the ability of those to whom the church has a right to look for the support of her institutions. It has been found, however, that the simultaneous prosecution, within the same sphere, of the claims of two institutions, devoted to precisely the same purpose, has an unfavourable influence on both. The cause which we have at heart is ably promoted by our indefatigable coadjutors; and we therein rejoice. Still, however, the serious reflection will

present itself, that what is done for that cause is far short of what ought to be expected. It is not, to be sure, consistent with the decent order, and Christian simplicity, which the church in whose communion our societies are established, would infuse into her members, to promote the cause of those societies by measures of popular excitement, and personal display and gratification, more appropriate to plans of worldly wisdom than to those which should be controlled by the wisdom which is from above—by the humility, simplicity, and disinterestedness which are so prominent among the evangelical graces; and the sacrifice of which is a serious injury to the very cause with which it is sometimes drawn into unnatural alliance. Still is it our duty to press upon the members of the church, with the greatest earnestness, the claims of those institutions which have in view the advancement of her holy cause, and thus of the pure and undefiled religion of the Gospel. It is not our wish to present any of those institutions as possessing paramount claims. They are all operating in holy concord; comprising, in their several objects, the various means by which the church may manifest her efficiency in promoting the glory of God, and man's spiritual and eternal welfare.

Sometimes a *Bible* may be received under circumstances rendering it the best incipient mean of conversion from sin to holiness.

Sometimes the *tract*, or *larger work of piety*, may be the most suitable and efficient.

Often the *missionary* may be required to perform his holy functions, before proper attention will be given to other means.

Very frequently the *distribution of the Book of Common Prayer*, that best guide to devotion, and most faithful and interesting digest of evangelical principles and precepts, is the mean blessed to a serious conviction of the awful importance of religion, and a serious application to the heart and life of its holy doctrines, and salutary maxims. It often gives the first impulse to those religious assemblages which prepare the way for permanent parochial establishments, that will be, for ages, the scene of sacerdotal ministrations, promotive of the glory of God, of the best interests of society, and of holiness here, and happiness hereafter, to multitudes of our fellow men. It tends to strengthen the true "*Bible cause*," by promoting that steadfast continuance "in the apostles' doctrine and fellowship"—that unity in principles and order—which is one of the most primitive and essential features of the religion of the Bible.

The operation of those exalted charities,

in which the church, in pity to the peculiar spiritual destitution of the children of the poorer and more dependent classes, provides for them the *gratuitous imparting of religious and other useful instruction*, exerts an influence throughout the community, favourable to the successful prosecution of all other means for securing the blessings of pure religion and sound morality.

Nor, finally, should we forget the tribute due to that exalted mean of usefulness, calculated to give energy and efficiency to every other, *provision for securing to the church a pious, orthodox, learned, and efficient ministry.*

Institutions for promoting these various modes of usefulness, are offered to the patronage of the members of the church. They are so constituted as to be connected with the church, and thus to possess a definite character, and a definite responsibility; and to afford means of doing good to the evangelical cause, upon the evangelical principle of recognizing the church as the divinely appointed medium of all spiritual blessing from God to man.

In our sphere, and to the extent of our humble means, we have endeavoured to do our part of the church's holy work.

During the past year, we have gratuitously distributed 244 Bibles, and 438 Prayer Books; and given to members and subscribers, on the terms of the society, 65 copies of the octavo Prayer Book, printed from our stereotype plates; making an aggregate of 797 volumes. And we would here remind our fellow members of the church, that for every dollar which they contribute to this society, they are entitled to an octavo Prayer Book, or a Bible.

Our gratuitous distributions are in the form of appropriations to the several parishes in this diocese, and to the missionaries. Every parish in union with the convention is entitled to its annual proportion, and every missionary to a farther appropriation. Application should be made to the agent of the society for these several quota of Bibles and Prayer Books. Sixty-three Bibles and 180 Prayer Books, of former appropriations, are now in the depository, ready to be delivered on demand.

The sum of \$ 500 has been appropriated by the board to the purchase of Bibles and Prayer Books, for distribution during the ensuing year.

Of the operations, during the past year, of the other Bible and Common Prayer Book societies in this diocese, we know nothing, with the exception of the auxiliary society in this city. It appears by its last report, that its gratuitous distributions for the preceding year, were 100 Bibles, and 1571 Prayer Books; and that 3769 Prayer Books had been sold from their depository, at a reduced price, to societies and individuals, for gratuitous distribution; making an aggregate of 5440 volumes. The two so-

cieties, therefore, in this city, have distributed, during the past year, 6237 Bibles and Common Prayer Books.

The whole amount of distributions by our society, since its establishment in 1809, has been 13,164 Bibles, New Testaments, and Common Prayer Books; and the aggregate of distributions, for the same period, by the two societies, has been 48,362 volumes. The parent society has also a set of stereotype plates of the Book of Common Prayer, of the octavo size; and the auxiliary society, a 12mo set of stereotype plates of the Bible, and one of the Prayer Book, of the 18mo size.

In the above efforts, the societies have endeavoured faithfully to apply the means with which they have been furnished. Whether the result is all that might reasonably have been expected of so large and wealthy a portion of the church, we submit to the candour and piety of her members. With humility and gratitude we would say, we have done what we could; and devoutly pray that God's blessing may accompany it, and make it instrumental in accomplishing the great and good ends for which he established the church to whose holy cause our society is devoted.

Signed by order of the board,

Jos. M. WAINWRIGHT, *Chairman, p. t.*  
Attest.

Benjamin T. Onderdonk, *Secretary.*  
*New-York, February 22, 1826.*

#### *Convention of South-Carolina.*

THE 38th annual convention of the Protestant Episcopal Church in the diocese of South-Carolina, was held in St. Michael's church, Charleston, on the 25th and 26th of January last. There were present the bishop, 15 presbyters, 4 deacons, and 26 lay delegates, representing 23 parishes and churches. Prayers were read by the Rev. Patrick H. Folker, rector of Trinity church, Columbia, and an appropriate discourse delivered by the Rev. Henry Gibbes, rector of All Saints parish, Waccamaw.—The Rev. Dr. Dalcho was re-elected secretary.—The communion was administered by the bishop, when the convention was organized, and the address prescribed by the 45th canon of the General Convention delivered. This address will appear in our number for May, our present limits permitting us only to insert a brief abstract of the proceedings of the convention, taken from the printed journal of the same.

After the delivery of the bishop's address, on motion, the clergy of the several churches were requested to read the same to their respective congregations for general information.

The standing committee for the ensuing year were appointed, and consist of the Rev. Dr. Gadsden, the Rev. Paul T. Gervais,

the Rev. Frederick Dalcho, M. D. the Rev. Allston Gibbes, the Rev. Christian Hanckell, David Alexander, Keating Simons, Robert J. Turnbull, Thos. Lowndes, Sam. Wragg.

The committee on the General Theological Seminary were also appointed, and consist of the Rev. Dr. Gadsden, the Rev. Wm. Barlow, the Hon. Mr. Prioleau, Mr. Lowndes, and Mr. Horry.

Reports were made from the committee for procuring subscriptions to institute the *Bishop Bowen Scholarship* in the General Theological Seminary,—stating that about 1100 dollars had been collected and subscribed for that object. The committees were continued.

The committee on the General Theological Seminary, by the Rev. Dr. Gadsden, made a report, which was read and accepted, and is as follows:—

In conformity to the usage of this diocese, the committee on the General Seminary present to the view of the convention an abstract of the events of the past year, connected with this object of common and long cherished solicitude and care.

The annual examination of the students in the seminary was held in July, in the presence of several of the bishops and a large number of the clergy and laity. Three of the lay-trustees\* of this diocese attended on the occasion; and at the annual meeting of the board held in the same week, testimonials were given to those who had completed the course of theological study, and they delivered appropriate dissertations. They and the students in general were then addressed by the bishop of the diocese of Maryland. On the 28th July the corner stone of the building intended for the seminary was laid on the lot, in the environs of the city of New-York, generously given for that purpose by Clement C. Moore, esq. Among the proceedings of the board of trustees we remark, that the session of the seminary will commence earlier in the autumn, and close earlier in the summer, by a month, than formerly,—an arrangement which will be particularly accommodating to the students from the south;—that Mr. Whittingham, who had honourably completed his course of studies, was admitted "to the academic privileges of a fellow of the institution;—and that the New-York Society for the Advancement of Religion and Learning have put at the disposal of the faculty 500 dollars for "the purchase of elementary books, and others in frequent use in the seminary." Mr. Pintard, to whose zeal and liberality the institution from the beginning has been indebted, has also recently presented it with many valuable books.

We remark with regret, connected with

\* Hon. D. E. Huger, William Heyward, and the late William Clarkson, esq.



the recollection of the small returns from the collectors during the year, that there is an excess of the expenditures above the income. It amounts to the sum of \$ 281 31 cts. But any deficiency, however small, is alarming. And when we advert to the fact, that some of the professors receive no salary, and that no one of them receives a salary proportionate to his services and station, we cannot but indulge the apprehension, that the day may come when the resources of the seminary will be inadequate to its maintenance even on the present limited system. The amount subscribed for the building is also altogether disproportionate to the importance of the object, the wealth of the Episcopal community, and their accustomed liberality. The trustees can at present attempt no more than the erection of a single wing of the contemplated edifice. The session was opened in November, in the usual manner.

The professor of Oriental and Greek literature on that occasion reflected honour on the seminary, by a lecture, which has been published, and which, in a brief compass, contains much learned investigation and profound thought, admirably elucidated, on the "origin and nature of the Hebrew language; the most remarkable features of the prose and poetry of the Hebrew scriptures; the objections urged against the study of this ancient volume, and the method of instruction in this language, which it had been deemed best to adopt in the seminary." It is impossible to read this lecture without being deeply impressed with a sense of the valuable influence which, under the divine blessing, this institution is destined to exert on the interests, not of the learning merely, but of our church and religion in general. The number of students at the seminary is stated to be 25, of whom two are from this diocese.

We have been informed that the committee on the scholarship, which it was determined by the last convention to institute, bearing the name of our diocesan, have prosecuted the purpose with a degree of success; that the amount subscribed is \$ 1115, of which \$ 650 have been paid. The whole sum necessary for the endowment will, we trust, be collected in the current year.

Your committee have read with much satisfaction the constitution of the *Claremont Theological Scholarship Society*,\* and the address delivered at the formation of the same. There are two articles of the constitution which are deemed peculiarly judicious; the one "that the moneys collected shall be annually transmitted to the treasurer of the General Theological Seminary," thus securing them to that institution, even should circumstances prevent

the obtaining of the whole amount required to found the scholarship. The other, that the proceeds of the scholarship, whenever there shall be an authorized claimant for them, shall be applicable to the general purposes of the seminary. As the constitution of the Claremont society, and the accompanying able exposition of it have been printed, it is only necessary to refer to it. It will be recollected, that the respected faculty of the seminary, in the annual report of 1824, suggested "the great benefit which would accrue, if the larger and more wealthy congregations were to support one student annually at the seminary." It is the merit of the Claremont society to have pointed out a method, whereby all the congregations, and not the larger only, may be enabled to fulfil permanently this suggestion of enlightened charity.

In conclusion, your committee respectfully recommend the adoption of the following resolutions:

1. That the candidates for holy orders be, and are hereby advised to pursue their studies at the seminary; and it is recommended to the pious and liberal to assist, with a loan or otherwise, those candidates whose circumstances might prevent their compliance with this advice.

2. That the thanks of the convention be given to those gentlemen who have been active in procuring subscribers, and to those who have generously contributed towards the endowment of "*the Bishop Bowen Scholarship*;" and that the committee who were appointed on this subject be requested to continue their efforts for the promotion of the object; and the Bishop is respectfully requested to fill up such vacancies in the committee as may occur.

3. That a copy or copies of the address to, and constitution of the Claremont society, be forwarded, under the direction of the standing committee, to each congregation in this diocese, and also to each of the trustees of the General Theological Seminary; and that the attention of the latter be particularly invited to the suggestions made in pages 10 and 12, on scholarship\* and professorship societies; and

\* *Extract from page 10 of the address at the formation of the Claremont Society:* "Less, it is true, might be collected by this society in one year, than might be obtained by an active agent of the General Seminary; this application, however, could not be often repeated, while that of the society will recur annually, and never be unwelcome. Were this plan generally adopted, the benefit would be immense. In those dioceses which will yield their undivided support to this institution, there are, it is believed, at least one hundred congregations as able as our own, to form a scholarship in it, and to pay annually an average amount of from one to two hundred dollars. Could they be induced to engage in similar undertakings, the result

\* See Christian Journal for March, p. 78.



that for these purposes a sufficient number of copies be procured at the expence of the convention.

4. That a sermon be delivered within the year, before each congregation of the diocese, setting forth the considerations in favour of our General Theological Seminary, and the obligation of extending to it a general and liberal patronage; and they take the liberty of expressing the hope, that the plan of parish associations for the formation of scholarships will be generally approved and adopted.

A committee was appointed to prepare a tabular form or digest of the parish returns laid or to be laid before the convention, and agreeably to which the said returns shall be entered on the journals.—And it was made the duty of the secretary of the convention for the time being, to furnish the ministers of the several parishes with blank copies of the said form.

The committee appointed at the last convention "to inquire into the state of any property heretofore belonging to the Protestant Episcopal churches in this state, in any parishes where there are no vestries or trustees having charge thereof," during the recess, and to report to the next convention, were empowered as heretofore during the ensuing recess, and

would be, the annual income of from ten to twenty thousand dollars, and the final addition to the funds of the institution of two hundred and fifty thousand dollars. This result would be produced without burdening a single individual of our community: whereas the system of agency collections would not produce one half that annual amount. \*\*\*\*\* Were the trustees of the General Seminary to recommend its adoption; and still more certainly were they to provide for carrying it into effect, by the appointment of two or three agents to travel through the dioceses, and form parochial societies, &c. a very few years would exhibit the interesting spectacle of perhaps an hundred congregations moving by a simultaneous effort, to the accomplishment of this great object."

*Extract from page 19 of the address:*  
"The execution of this plan will not preclude the success of any other which may be devised to endow professorships. Besides the full execution of this plan of parish associations, there might be found in our whole community, fifteen hundred or two thousand persons, both able and willing to subscribe respectively ten or twelve dollars a year to the erection of professorships. Should the trustees deem it expedient to prosecute the system of agency collections, the formation of any number of scholarship societies would oppose an obstacle to its success. Should they prefer a mode which experience has proved to be more efficient, and undertake the endowment of two or three professorships, by the formation of as many large associations, including several dioceses in each, there would not, we trust, be wanting subscribers among persons of wealth and decent competency, &c. &c."

were directed to report to the next convention.

The parochial reports furnish the following aggregate:—Baptisms 325, marriages 77, funerals 185, catechumens 345, Sunday scholars 668, communicants 1836.

The following gentlemen were appointed delegates to the General Convention:—The Rev. Dr. Gadsden, the Rev. Allston Gibbes, the Rev. Wm. Barlow, the Rev. Paul T. Gervais, Wm. Heyward, Hon. Wm. Drayton, Elias Horry, Francis M. Weston.

The church in this diocese consists of the bishop, 28 presbyters, 8 deacons, and 40 organized congregations.

### King's Chapel, Boston.

Many of our readers are somewhat acquainted with the controversy which has so long existed in relation to this ancient institution, and with the state of the congregation worshipping there: few of them however are apprized of the origin of that event. The following particulars, copied from the Gospel Advocate for March, will not fail to interest Episcopalians generally.

#### "THE PRICE LECTURES.

"Some account of the origin of these Lectures, and of the controversy which has with connected, may be interesting to our readers at the present time.

"Before the middle of the last century Mr. William Price emigrated from England, and established himself as a printer in Cornhill, in Boston. On the 30th Nov. 1770, he made a very extraordinary will, establishing these lectures. A codicil was added in 1771, just before his death, and the will was approved by the judge of probate on the 24th of May in that year.

"At the present March law term of the supreme court of Massachusetts, sitting in Boston, some questions of law resulting from this will, and very interesting to the Episcopal churches generally in New England, will be argued by eminent counsel before the full bench of judges.

"The testator devised his estate in Cornhill, now renting for about \$1200 per annum, to his wife for life,—remainder for life to his nieces, Sarah and Margaret Crease, and the survivor—remainder in fee to the rector and church wardens of the King's chapel in Boston, and their successors for ever, *in trust*, to raise out of the rents and profits a fund for the use of the church; another fund for the support of a course of lectures to be preached in the King's chapel on certain days in Lent, annually, by the ministers of King's chapel, Trinity church, and Christ church, in rotation, (the subjects being assigned and the order of rotation prescribed); and a third fund for the use of the poor of the three churches above named. In case of a refusal of the donation by the minister,

wardens, vestrymen, and proprietors of pews for the time being of said King's chapel, the testator devises the same estate to the minister and church wardens of Trinity church, in trust, for the same purposes; and a form of the certificate of acceptance is prescribed in the will, to be certified to Trinity church, if the minister and wardens of King's chapel should accept the donation.

"On the 21st April, 1809, the last tenant for life died, and the officers of the Unitarian congregation worshipping in the *Stone chapel*, then assuming the name of the *King's chapel*, took possession of the estate.

"The suit now pending is in the name of the minister and church wardens of Trinity church, demandants, against Stodder and Frobisher, lessees and tenants under Dr. Freeman, Ebenezer Oliver, and Joseph May, esqrs. who come in aid of the defendants, and claim to hold the estate as rector and wardens of King's chapel.

"There having been much conversation and some misunderstanding relative to this subject, we have given the above statement, and subjoin the points made by the counsel on each side, not having room for any of the oral and very voluminous documentary evidence, which abounds in interesting memoranda of church history. In a future number we shall endeavour to insert some of these interesting particulars in the rise and progress of the Boston Episcopal churches.

"Upon the evidence offered in court, it was contended in behalf of the minister and wardens of Trinity church,—that the demanded premises had never vested in the rector and wardens of King's chapel, by the performance of the condition of the will;—that consequently the premises had become vested in the demandants;—that there was no evidence of any acceptance of the trust by Dr. Henry Caner and his wardens, who were the lawful rector and wardens of King's chapel before and at the time of the revolution;—that the two acceptances of 1809 and 1789, were void and inoperative in law, because the testator meant to endow only an Episcopal church, conforming to the Church of England, and that Trinity church *was*, and the present chapel church *was not*, at the time of either of said acceptances, *such a church*; because the corporation known by the name of the Rector and Church Wardens of the King's Chapel, to which the devise was made, was dissolved before either of said acceptances, and the present chapel society were neither the same church, nor its lawful successors, nor a corporation or body capable of taking and holding real estate in this commonwealth, under the general statute incorporating the rector and church wardens of Episcopal churches; because Dr. Freeman was not the legal successor of Dr. Caner, inasmuch as said Freeman was

not, and said Caner was, an *episcopally ordained clergyman*, and said Caner was in fact living, and had not been deprived of his office as rector of the King's chapel by *any episcopal authority*, at the time said Freeman is supposed to have been made rector, and said Freeman was elected against the will of a majority of the lawful proprietors of pews of the King's chapel, and in a manner contrary to the constitution, usages, and bye-laws of said church; because the said Oliver and May, who are called wardens, are not, for similar reasons, the successors of Mr. Gardiner and Mr. Deblois, the lawful wardens under Dr. Caner before and at the time of the revolution; and because said Dr. Freeman and others were not capable of accepting and discharging the trust conscientiously and in good faith, according to the true intent of the will.

"On the part of the demandants it was further contended, that said acceptance of 1809 was a waiver of any prior acceptance, and was itself void and inoperative, not only for the reasons above given, but also because it was subsequent to the death of the last tenant for life; and it was also contended, that if said donation had been duly accepted by the rector and church wardens of the King's chapel, the demanded premises did nevertheless become vested in the demandants, by the subsequent dissolution of that corporation, or (if the same was not dissolved by the departure of Dr. Caner and his wardens, when the British evacuated Boston,) by its subsequent secession from the Church of England, and the consequent incapacity of its church officers to execute the trust in good faith, according to the donor's true intent.

"The tenants, on the other hand, insisted that Dr. Freeman and others were duly elected to their respective offices, and were the lawful successors of Dr. Caner and his wardens; that either of the acceptances of 1809 and 1789 were sufficient in law, and that they did not invalidate each other; and they farther contended, that even if both the said acceptances were void, yet lapse of time and uninterrupted possession, coupled with the loss of the ancient records, would raise a presumption in law, that Dr. Caner and others, previous to the evacuation of Boston, had accepted, and duly certified their acceptance, so as to bar the demandants.

"They also contended that the demandants, by their own acts in receiving the money under the will, and by the form of their receipts, were estopped from denying that said Freeman and others were the lawful trustees under the will.

"In the appendix to the Rev. Mr. Eaton's printed sermon, containing the history of Christ church in Boston, the items of Mr. Price's will establishing these lectures are printed at length, enumerating the sub-

jects, some of which are in opposition to the Unitarian faith, and all are in conformity to the doctrines of the Protestant Episcopal churches in the United States. The testator was a sincere and zealous churchman, and could be now speak, he would doubtless protest against his property's being adjudged to a society holding a creed in opposition to those articles of faith he wished to disseminate, merely because, by the accidents of war and revolution, they have become possessed of the building in which he worshipped. D."

#### Ohio Episcopal Seminary.

The Columbia (Ohio) Journal mentions that the legislature of that State have passed an act to enable the president and faculty of the Theological Episcopal Seminary to confer collegiate degrees, and that every exertion is making by the bishop to carry into effect the generous intentions of their transatlantic brethren. A beautiful set of stereotype plates of the Common Prayer Book, cast expressly for the purpose, had already arrived, and an elegant press, on an improved plan, had been purchased and was ready for putting up. The town to be laid out on the ground belonging to the seminary, will be called after Lord Gambier; the college after Lord Kenyon; the chapel after the Countess Dowager of Rosse; and the names of the streets and of the towns, together with those of the neighbouring streams, &c. will perpetuate the memory of the numerous benefactors of the institution.

#### Confirmations.

The Right Rev. Bishop Hobart has commenced holding confirmations in the churches in this city. He administered that ordinance on Sunday the 5th March, in the morning at Trinity, to 55 persons, and in the afternoon at St. Paul's chapel, to 68. On the following Sunday, in the morning at St. John's chapel, to 97, and in the afternoon at Christ church, Anthony-street, to 59. On the next Sunday, at Grace church in the morning, to 61, and in the afternoon at St. George's church, to 73. The bishop preached on these occasions, and also delivered an address after confirmation to those who had received that holy rite. The congregations were unusually numerous, and seemed much impressed with the solemnity.

On Sunday the 19th March, the Right Rev. Bishop White administered the holy

rite of confirmation in St. Andrew's church, Philadelphia, when thirty persons were confirmed. And on the following Sunday he also administered the same rite in St. Peter's church to fifty-three persons.

#### Ordination.

On Thursday the 33d February, 1826, the Right Rev. Alexander Viets Griswold, D.D. bishop of the eastern diocese, held an ordination in St. Michael's church, Bristol, Rhode-Island, and admitted the Rev. Thomas S. W. Mott, deacon, to the holy order of priests.

#### "Primitive Truth and Order."

The Raleigh Register announces that Bishop Ravenscroft has in the press, and will shortly publish, a Vindication of the Episcopal Church from the Attacks of the Rev. Dr. Rice, professor in the Presbyterian Theological School of Prince Edward, Virginia, and editor of the 'Literary and Evangelical Magazine.' The Bishop's pamphlet, we understand, will contain about 200 pages, and is intended to go fully into a discussion of the points which have been agitated between the Presbyterians and Churchmen of Virginia and N. Carolina,—noticing at the same time a treatise published in 1819 by Dr. Rice, which under the insidious title of 'Irenicum or the Peace-maker,' had a tendency to draw Episcopalians from an attachment to their communion.

#### London Edition of Bp. Hobart's Sermon.

The enterprising Mr. Miller, of No. 5, New Bridge-street, Blackfriars, London, has republished in a very handsome dress, price 2s. sterling, Bishop Hobart's Sermon, entitled, "The United States of America compared with some European Countries, particularly England." Some copies have reached this city.

#### Calendar for May, 1826.

1. St. Philip and St. James the Apostles.
1. } Rogation days.
2. }
3. }
4. Ascension of our Lord Jesus Christ.
7. Sunday after Ascension.
14. Whitsunday.
15. Monday in Whitsun Week.
16. Tuesday in Whitsun Week.
17. }
19. } Ember days.
20. }
21. Trinity Sunday.
28. 1st Sunday after Trinity.

Communications received—*Gleanings*, No. 3—*Miscellanea Theologica*, No. 5—*Interior of a Parish*, No. 6—*Anastasia*—*Homiliarius*—and several selected pieces.

*Erratum*—In the last line of the doxology for Psalm 96, (page 117, column 1,) for "And still" read "As still."